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The Christian East

LETTER FROM THE ŒCUMENICAL PATRIARCH.

Πρὸς τοὺς Ἐκδότας τοῦ Περιοδικοῦ THE CHRISTIAN EAST.

Λονδῖνον,
21η Ἰανου, 1922.

Λίδεσιμώτατοι,

Ὀφείλεται ἔπαινος πολὺς εἰς τὴν προσπάθειαν, ἣν καταβάλλετε νὰ γνωρίσητε εἰς τοὺς Χριστιανοὺς τῆς Δύσεως τὴν Χριστιανικὴν Ἀνατολήν. Οἱ τῆς Ὁμολογίας ἰδίᾳ, εἰς ἣν ἀνήκετε, ἐν τῇ γνωριμίᾳ ταύτῃ μετὰ τῆς Χριστιανικῆς Ἀνατολῆς, θὰ ἀποκτήσωσι πληρεστέραν συνείδησιν τῆς πνευματικῆς συγγενείας τῆς ὑφισταμένης μεταξὺ τῆς Χριστιανικῆς Ἀγγλίας καὶ τῆς Χριστιανικῆς Μικρᾶς Ἀσίας, ἥτις ἔδωκεν εἰς τὴν Ἐκκλησίαν Σας τὸν πρῶτον διοργανωτήν της. Εἶνε ἐκτὸς ἀμφισβητήσεως, ὅτι διὰ τῶν μελετῶν Σας καὶ τῶν δημοσιευμάτων Σας προάγεται τὸ ἔργον τῆς ἑνώσεως τῶν Ἐκκλησιῶν καὶ ἐπιλαμβάνομαι τῆς εὐκαιρίας τῆς ἐν Λονδίνῳ παρουσίας μου, ὅπως Σᾶς συγχαρῶ καὶ Σᾶς εὐχηθῶ ὁλονὲν αὐξάνουσαν τὴν ἐπιτυχίαν.

Ὑμέτερος ἐν Χριστῷ εὐχέτης

✠ Ὁ Κωνσταντινουπόλεως Μελέτιος.

[TRANSLATION.]

To the Editors of the Magazine THE CHRISTIAN EAST.

LONDON, THE 21ST OF JAN., 1922.

REVEREND SIRS,

Your endeavour to make known to the Christians of the West the Christian East is praiseworthy. Those of the creed to which you belong will better realize the spiritual relationship which exists between Christian England and Christian Asia Minor, that gave to your Church its first organizer. You are undoubtedly promoting the work for the union of the Churches by your studies and publications, and I take the opportunity of my presence in London to congratulate you and to wish you a continually growing success.

Your well-wisher in Christ,

✠ MELETIOS,
Archbishop of Constantinople and Œcumenical Patriarch.

REPORT OF THE DELEGATION OF THE PATRIARCHATE SENT TO THE CONFERENCE AT LAMBETH, 1920

MOST REVEREND AND HOLY SYNOD,

We, the undersigned, the Delegates of the "Great Church," and the other members of the Patriarchal Mission, having fulfilled, so far as circumstances permitted, the duty which you laid upon us, thus present briefly our report of the transactions.

As we consider, most reverend and holy Synod, the time of our stay in London, and as we recollect the lavish exhibitions of honour and sympathy bestowed upon the deputation of the Œcumenical Chair, the great thing we see before our eyes is the kindly countenance of the Most Eminent Archbishop of the Church of England, Randall Davidson. The Archbishop, who holds a distinguished position, not only in the Church, but in the State, treated us with the greatest honour, and even affection, from the first moment of our arrival till the last, showing thus his great reverence and sincere respect for the Apostolic Chair of Constantinople, and the historic glory which surrounds it.

Among these things of which we have spoken were the flattering meeting at the London railway station; the honourable reception at the Archiepiscopal Palace, where His Reverence the Bishop of Demotica spoke some fitting words; an official dinner; an honourable reception in full meeting of the Synod of Bishops; and the presentation to the King and Queen at a reception at Buckingham Palace which was held at the time.

Meanwhile the gentle and friendly Archbishop and his no less gentle wife used every opportunity to show honour and sympathy to the Patriarchal deputation.

Following the wonderful example of the Archbishop, and as best befitted the natural courtesy of their people, most reverend and holy Synod, all the reverend Archbishops and Bishops of the Anglican Communion, gathered in London from remote parts, treated us with much respect and honour. But altogether the respectful and kindly English people in the highest positions, such as, particularly, the noble pair of Philhellenic brothers, the Marquis of Salisbury and Lord Hugh Cecil; Sir S. Hoare, M.P.; Mr. Athelstan Riley, who loves our country and our Church; the University authorities of London; the heads of the libraries and museums; the ecclesiastical authorities and teachers of the different seminaries and colleges at Winchester and Oxford which we visited—all treated us with unanimous respect, showing much

pleasure in making our acquaintance, and gladly questioning us as to our affairs, and giving us information as to theirs.

Some of those above-mentioned honoured us with official lunches and receptions, as Lord Salisbury and Mr. Athelstan Riley. With the other English Bishops we had the honour of sitting down at an official dinner given by the Lord Mayor, and with certain of them and other persons of note at a luncheon given by the honoured Greek Ambassador, Mr. Gennadios.

It would be an omission on our part if, besides the list of the persons who showed love and honour to the Mother Church in our persons, we did not mention the Philhellene priest J. A. Douglas, who took a most energetic part in the almost universal voice of the English people, raised on behalf of the restoration to us of the renowned and holy Church of St. Sophia, as also the Secretary of the Standing Committee,[1] the Rev. Mr. Clinton, who was indefatigably zealous in all that concerned us.

It was natural that those of our people who had the most love of their country should not delay to show their honour and zeal for us, as far as circumstances permitted them.

More especially worthy of mention we consider the zeal of the Chief Archimandrite, Tergestes; the Archin, Theophilos Spuripoillos; the Chief Archimandrite at Paris, Germanos Vassilakis; and the Archimandrites at Marseilles, Petsali and Dilvei.

In addition to them, the very distinguished Minister of Greece in London, Mr. Kaklamanos, facilitated our return in a most friendly way, and of the notables of our own nation in London, Mr. Al. Mankos and I. Papapaelia honoured us by official luncheons.

The Patriarchal Delegation was also honoured at public luncheons by certain American Bishops, who were present at the Lambeth Conference, and also by the Metropolitan Church at Athens on their return.

To these things, most holy and reverend Synod, as showing honour and respect, the Patriarchal Delegation was subject during all the time of their stay in London. But as to their use of that time, and the work accomplished by them, we judge the following worthy of record:

Our first and most important task, in conformity with the object of our mission, was to represent the Œcumenical Patriarchate at the Pan-Anglican Conference of Lambeth. In conformity with the character of this conference, it was natural that after our official presentation to it our contact and association with it should be limited to co-operation with its Special Committee, which was to examine the questions regarding the relation of the Church of England to ours, and at the same time with the committee which, in accordance with the relative decision of the preceding Lambeth Conference, was appointed

[1] *I.e.*, the Archbishop's Eastern Churches Committee.

as the standing body set apart to deal with the affairs of the Eastern Church, and to which accordingly every relative question was referred for consideration and decision.

This committee, presided over by one of the most distinguished English theologians, Bishop Gore, includes a number of bodies of ten, of which only a certain one acted on each occasion.

With each of the committees we sat repeatedly, exchanging views and opinions, of which the purport is set forth below:

Especially with the Standing Committee, the more important by reason of its character, we laid the bases of the future co-operation indispensable to so great a task.

The time which was left to us from the before-mentioned meetings and certain preparations for them, in which we agreed upon the answers, given usually by the Reverend and Holy Bishop of Demotica, we thought that we ought to utilize in becoming better acquainted with the ecclesiastical life of the English, and so be better able to estimate persons and things. To this end we obtained most zealous assistance from one of the members of the Standing Committee, Rev. Mr. Douglas, and especially from its Secretary, Rev. Mr. Clinton, and from the noble and devout Mr. Athelstan Riley; so it was made possible for us to visit various churches, colleges, and monasteries, receiving everywhere a friendly reception and no ordinary honour. The Reverend and Holy Bishop of Demotica spoke at each place fitting words, and pious churchmen and clergy received the episcopal blessing gladly and with great reverence. In these visits we found that the churches of the Anglicans have begun by degrees, in some places at least, to clothe themselves with the ancient costumes and the ecclesiastical ceremonies and festivals with the glory and dignity handed down from ancient times. Worthy of special notice also is the constantly increasing development of the monastic life, following practical aims of public use, such as missions to those who have not heard the name of Christ, the gathering in of serving women, and such things. In ecclesiastical establishments and those of different nature England, as is known, is abundantly fortunate, and we had an opportunity of seeing some of them in an intimate way. So we pass to the questions regarding the work done with the above-mentioned committees. Mention and thanks to Mr. Chrusaki, the excellent interpreter.

At the first meeting with the Standing Committee and with the Bishops of the Lambeth Conference much pleasure and obligation were expressed on the part of the English for our Mission, and much sympathy because of the great things happening in those days regarding Thrace and Asia Minor. To the expression of such feelings we made suitable answer. Afterwards began the discussions concerned with the questions with which the committee from Athens and the

respective committees from Serbia and Roumania were also occupied, but also concerning many other questions and subjects. Although from the publications issued by our own people we had knowledge of the discussions with the committee from Athens, we thought it right that before any discussion took place the proceedings relating thereto should be read, as also those with the Serbian and Roumanian committees. Such reading would limit the discussions within certain boundaries, and would make us better acquainted with the answers made by our friends and by Orthodox foreigners, which we ought to bear in mind in the interests of the details and of the general aim pursued by us. The spirit of love and peace and the respect which our Church always shows towards those of our own blood and towards the other Orthodox Churches of our own faith were vivid before our conscience.

Thus from the reading of the proceedings relative to the discussions with the committee from Athens, the questions discussed with it, and the views interchanged are Baptism, Chrism, the Eucharist, and also the matters relating to the VIIth Œcumenical Synod.

The discussions of this committee with the English Bishops was, as is known, continuous with those with the American Bishops. There was discussion concerning Baptism, Chrism, and the Eucharist at the meetings of the Anglicans with the Serbians and Roumanians, and also regarding the English Ordination and certain canonical points regarding Marriage. It was natural that, in the discussions with us, matters referring to the above questions should be brought upon the carpet among the first, as they interest the Anglicans most of all the points regarding their relation to us; of these questions there were discussed the following more or less important points regarding the distinction and difference between us and them; questions were asked of us and explanations sought, which contributed much to their forming a more accurate and at the same time vivid conception and understanding of our ways. Thus, besides Baptism, Chrism, the Eucharist, the Anglican Ordination, and the VIIth Œcumenical Synod, concerning which, as has been shown, views and opinions were exchanged with the committees from Athens, Roumania, and Serbia in the frequent meetings with us of members of the Standing Committee and of those present at Lambeth, the following points were touched on briefly or widely and with discussions: Teaching regarding tradition and regarding the Church, the Creeds in use among the Anglicans, more especially the question concerning the Nicæo-Constantinopolitan Creed and the addition to it, the documents of the Anglican Church bearing the character of the Creeds, what are called the Thirty-nine Articles and the Book of Common Prayer, the Sacrament of Marriage from certain

canonical standpoints, especially the Sacrament of Confession and of Unction.

Also the questions regarding the condition of those who die in the Lord and the relation to and fellowship with them of the Church Militant, and the manner and method of the use among us of "economy."

And in addition to these things, certain questions to which the encyclical letter of January 30 of the Rev. the Locum-Tenens of the Œcumenical Chair gave rise, such as the single calendar, reciprocal intercourse and communication of the two Churches by letters through English students studying among us, and ours among them, through meetings of professors, through interchange of ecclesiastical periodicals and books, through the publication of a common magazine, etc. It should be noticed that all the above questions and subjects which were set forth in discussion, or concerning which interpretations and explanations were asked, did not proceed from a programme fixed beforehand, and so were set forth for discussion generally in an off-hand manner and without system, so much the more as one question brought up another, and that a third, and so on. What in every way, in their meetings with us, each of the Anglican Committees made preparations for, and what they chiefly aimed that we should turn our discussion and attention to, and that they might receive answers and assurances as favourable as possible, was the question of intercommunion, to which they seem to attribute the most and greatest importance. The other questions were brought up by us, as we desired to lay a good and safe basis for discussion and for union under the Divine Will, or by the English themselves. The above and the further report and formulation of what was done, constitutes, reverend and holy Synod, a systematic though brief representation of the whole, such as the proceedings of our meetings by no means provide. By such a systematic arrangement the consideration is rendered much easier, and the picture of the whole is as clear as possible without vain and laborious repetitions.

We have said above that the question which above all interests the Anglicans, as clearly appeared from the discussions with the committees from Athens, Roumania, and Serbia, was, and is, that of the intercommunion. The Anglicans, in other words, gladly accepting the position that they admit our people to the celebration of any sacrament among their members, desire and ask that in like manner our people abroad, wherever they may be without their own priests, should make use of their priests and Bishops for the administration of Baptism, Chrism, and the Eucharist and Marriage, under the indispensable condition that our Church should recognize their acts as canonical, and should in no wise disown them as void or not performed. As to the motives which urge them indisputably to such a lively desire and

request, anyone can easily understand, especially if he knows the religious character of the English. Among the chiefs, at least, there is a sincere desire to fulfil the religious needs of the members of our Church, who are found over all the world, most of whom indisputably are unable, if they wish it, to fulfil these often over many years.

But there is also another reason which leads and urges them to the above-mentioned desire and request. This reason is that on account of their practical character it usually happens that they think that one should begin from deeds and action, and then proceed to the principles and theories (which have meantime been set aside).

So judging and thinking they consider that for the present the way would be smoother from such relation and intercourse of the Churches, so that thus gradually and almost imperceptibly the great work of union would be accomplished. But such an estimation of the position by the English is justified by their essentially different conception of the idea of the Church and the members who compose it. The idea of the Church among them, as is not known to many of us, is much wider than ours. While with us the true member of the Church who continues in organic union with the whole, must accept the whole of our teaching, share canonically in the holy Sacraments, and believe in lawfully settled ecclesiastical principles, in the English Church men differing from each other in faith, not in things indifferent and non-essential, constitute one undivided whole. These things being so, it is very easy to understand that they perceive no difficulty in sacramental intercourse with us, whom also they look upon generally as representing the ancient undivided Church, yet that we perceive a difficulty as we find ourselves, to crown all, face to face with the still not finally solved questions of the validity or non-validity, the canonicity or non-canonicity of Anglican orders. To however great an extent, in conformity with our mission, we were inspired with the most friendly feelings and the warmest zeal for a new approach, we could not agree to views of such a nature without abandoning the foundation on which essentially our Church is built. This was our view formerly, and after our stay in England we were the more persuaded that excessive tolerance of latitude and complacency towards heterodox religious views, and intercommunion without previous understanding and agreement regarding dogma and teaching, is not the way which leads to a sure and safe union of the Christian Churches. It was natural that men exceptionally enlightened and of sincere goodwill should not deny us justice, and that they should essentially agree to our view under one condition, essential and right: we must agree, namely, that as an indispensable condition of dogmatic union, bringing with it canonical and ready intercommunion, we should put before them for acceptance the essential and crucial points of our teaching, the decisions and enact-

ments of the Œcumenical Councils serving, at their suggestion, as a model for this purpose. Such a work, preparatorily at all events, a competent committee might undertake, such as that which is now presided over by the Reverend Bishop of Cyzicus, by itself, or in co-operation with the similar one at Athens, and in time perhaps with representatives of the other Orthodox Churches. Such an effort as is asked of us by the Church of England, through its Standing Committee, in spite of all the difficulties which are in the way, would be of great service to ourselves, making us better orientated to the situation, and defining and explaining the things not accurately defined and clear. The Standing Committee of the English Theologians has undertaken to perform an analogous work. In the near future it will submit the minimum of conditions on which it will agree to ours. So there would be opened, and there ought to be opened, a constant, permanent, and living fellowship between the two committees mentioned, capable of bringing many blessings. After this settlement of the question generally and fundamentally, regarding the pressing religious necessities of Englishmen and Greeks abroad, and regarding our enlightenment of each other and the preparations of a more favourable ground for co-operation, we came to the discussion and exchange of views regarding all the before-mentioned subjects and questions.

Thus, first, as to Baptism administered by English priests, we could not accept its validity either *simpliciter* or by "*economy*" (taking the same position as the Committee from Greece and the other Orthodox committees) and expressed regarding this the desire that, if possible, the direction of the Prayer-Book which orders immersion should be put in force, and that the custom of immersion in some parts—India, for example—should be extended, and also that the administration of Baptism by Deacons, which is rather common in England, should be limited as far as possible. As to the observation made to us regarding the practice of the Russian Church, which does not rebaptize those who come from the Roman Church, or Anglican, it was necessary to develop the arguments by which our Church was brought to the necessity, in 1756, of imposing the re-baptism of Roman Catholics, which was yet never strictly observed.

Secondly, as to Chrism (Confirmation). In conformity with the historical data, we thought that we should not insist upon its administration by the Holy Oil and not by the laying on of hands, but we thought that we could not unreservedly make a declaration regarding its validity, as administered by an Anglican Bishop so long as the question of the complete validity and canonicity of the Anglican Hierarchy and Orders is not decided by us.

In agreement with the observation made by the Committee from Athens we thought that we could direct the attention of those who

talked with us to the significance of the Sacrament, and to the necessity that he who has been born again through Baptism should complete his new spiritual life through the Chrism at the same time as he emerges from the Holy Font. The justice of such an observation the English have admitted even previously, although they continue to advance the argument of the necessity of postponing the Chrism (*i.e.*, the laying on of hands with them) that the child may first be taught the Faith which he has received and have some consciousness of himself.

In regard to the Holy Oil, certain questions were asked of us relating to the necessary nature of the ingredients for its preparation, of the manner, and of the limitation of its preparation to the Chair of Constantinople alone, etc. To all these questions appropriate answers were given.

Thirdly, as to the question of the Holy Eucharist, and the providing of Holy Communion for our people where there are no priests of our Church, we thought that we should repeat what we said also regarding the Sacrament of Chrism, seeing that the consecration of the gifts depends on the validity and canonicity of the Orders of the Celebrant of the Sacrament. We expressed also the hope that the Anglican teaching regarding the Sacrament might be defined as far as possible by the characterization of the Eucharist as a Sacrifice and Propitiation, and that there should be added at the same time to the form of its celebration the Invocation of the Holy Spirit which is necessary to the change of the Holy Gifts. As to this point we heard with pleasure that already in Scotland and America such a prayer is used, which also will be added in the revision of the Prayer-Book. The term "transubstantiation," which lends itself to misinterpretation, was touched upon, and we thought that, to facilitate the matter, we could declare that we would be satisfied with "change" or "transform," by which the real change is indicated.

We also made some observations regarding the substitution of wafers for bread, which in some places is the use among them, and the mixture of the wine with water.

Here we think that we should mention that we heard as a certain fact, and well evidenced, that during the duration at least of the period of war, Englishmen in Macedonia received the Sacrament from Serbian priests, who had permission for the purpose from the competent Church authorities, and the Serbian students staying in England received from Anglican priests, and that the Bishop of Zicha, Rev. Velimrovitch, joined in the celebration with the Anglicans and received the Eucharist. It was also told us that the Patriarch Tychon permitted such intercommunion, which, as is known, the previous Russian Metropolitans by no means permitted.

Fourthly, it was to be expected that there would be a long discussion

regarding the validity and the character of the Anglican Ordination. The members of the Standing Committee, where alone this topic was dealt with, tried to convince us, drawing their arguments from the Book of Common Prayer, that from the dogmatic and liturgical point of view the Anglican Ordination is well established, and that it bears all the marks of the Sacrament, although the use of this term is wanting in the ordinal and in the forms of the other Sacraments, except Baptism and the Eucharist. And, in fact, no one can deny that among the English their Prayer-Book presents mostly some such idea of this Sacrament, and to this book as an expression of belief they give the highest significance. But we did not think that we should yet express an unreserved and personal opinion about this important question, deeming that it must still be examined among us, both for other reasons and on account of the known negative attitude of the Western Church, which we cannot pass by without testing and examination. None the less we did not fail to show the complete friendly spirit which holds among us regarding this question. It should be noted here that those from Serbia and Roumania and those from Athens in America insisted on the necessity that Ordination should be called a Sacrament. With regard to this, those who spoke with us did not seem to find any difficulty on the basis of the definition of a Sacrament as a divinely appointed rite giving through visible signs the invisible Grace of the Holy Spirit.

Something analogous we put forward in reference to the other Sacraments (except Baptism and the Eucharist), formulating our proposal somewhat thus: "Given that the sacramental character of the five Sacraments is recognized on your part, it would be desirable that the Church of England should formulate definitely the number of the Sacraments, accepting the fact that they are of Divine institution, in spite of the admitted superiority of two of them." This proposal gave rise to explanation of the sense in which Baptism and the Eucharist are named Sacraments among them, without excluding the other rites from such characterization. We think it superfluous to enter into details on this point, the more so as the relative reasons and arguments are known from other sources.

Fifthly, concerning the Seventh Œcumenical Synod there was no necessity for long discussion, because this subject was sufficiently discussed with the Committee under the Metropolitan of Athens, and the discussion seemed to have ended in satisfactory conclusion. Yet, an opportunity occurring, we thought that we should make clear that the acceptance of the Seventh Œcumenical Synod as such is indispensable, given that it presents all the marks for acknowledgment and acceptance. The Committee of Bishops assured us that they had taken note of this declaration of ours, and it seems that on this question a favour-

able wind blows, at least in certain definite spheres, and it is observed also that in practice there is a gradual return to the earlier, but of course not superstitious, position of honour to the Saints and their images.

Sixthly, we also received an assurance from the Committee of Bishops that the phrase of the book of Wordsworth, page 11, contained no meaning tending to the undervaluing of Holy Tradition.

Seventhly, being questioned as to the meaning of the phrase of the *Encyclical Patriarchate*, we found it necessary to make clear that our Church had not yet, like the Western Church, made a public pronouncement regarding the possibility of the salvation of Christians outside its bosom, but that, as was to be expected, it does not accept those who do not belong to it as forming a part of the Church in the true and proper sense of the word. Accordingly, whenever it uses the term "Church" with regard to the Churches which are not "orthodox," it uses it in a wider sense, and not in the narrow and proper sense of the word.

8. As it is known that, for the confession of their Christian faith, the Anglicans use not only the Nicene Creed, but also the Apostles' Creed and the Athanasian Creed, we thought that we could submit this proposal. The superior authority which the Nicene Creed possesses being accepted, we should prefer that the Church of England, in the expression of its Faith, would limit itself to this Creed only. The proposal was received in a sufficiently favourable way, the superior validity and authority of the Nicæo-Constantinople Creed was acknowledged, and it was looked upon as the only one indispensable in the fellowship of the Churches. It was pointed out to us that this Creed, as the Creed of the Œcumenical Faith, is used by them in the Communion Office, and on special occasions, such as the opening of the Conference at Lambeth. It was observed that the Athanasian Creed is looked upon simply as a hymn, and has already been abandoned in America, but that the Apostles' Creed as connected with the Administration of Baptism was difficult to lay aside. They took up a more unyielding position on the question of the addition to the Creed, addition which should not have been made. Here are the words of the very sympathetic President of the Committee of Bishops: "We understand your position very well. We have always recognized with regret that the addition was made in an uncanonical manner. We would not wish to demand from you the acknowledgment of the words. As long as you are persuaded that our teaching is the same as that of *Damascenos* we hope that you would have no difficulty about both Churches continuing to recite the Creed as each has received it." Here are the words of the distinguished theologian who presided over the Standing Committee: "We think it right to continue keeping the addition, while we

would recognize at the same time that the Orthodox Church holds the Creed in its ancient form. For us the Filioque clause contains teaching of the highest significance: we acknowledge that in the beginning the Creed was drawn up without the addition." As an argument for the possibility of retaining the addition the example was brought forward, according to which the Seventh Œcumenical Synod recognized a letter of Tarasius, Patriarch of Constantinople, and one of the Patriarch of Jerusalem which contained a confession of Faith, the one with the words, "From the Father through the Son," the other only, "From the Father." The said Council recognized both letters as Orthodox.

With regard to this noteworthy example, it was natural that we should observe that an addition to the Œcumenical Creed was one thing and a free expression of confession of Faith another. To the latter a phrase expressing an Orthodox sense could be added.

9. In view of the fact that the work of union would be strongly advanced by the abolition of the well-known Thirty-nine Articles of the Anglican Confession—the more so as these have already been abolished in some places in Episcopal Churches outside England, the American and the Scottish, for example—we thought it would not be offensive to propose their general abolition. In answer we were given certain explanations such as the following: "The aim of Elizabeth and her counsellors was to find a means to the reconciliation of those of Catholic and Protestant tendencies. It was a time of disorder, when different Articles of Faith were put forward by different parties in Europe. So it happened also in the Thirty-nine Articles. Our theologians accentuated the fact that these did not impose new Faith, but were composed to put an end to disputes. They were therefore articles of reunion. Their aim was not the definition of doctrines. They were not Articles of Faith, but Articles of a practical public State's confession, as is shown by their vague character. There is no branch of the Church which has not found that they might be rejected, yet are difficult to reject. In the last fifty years the Thirty-nine Articles have fallen, while the Creeds have risen, in public estimation. If you wish to learn the mind of the Church of England, study the Prayer-Book and not the Thirty-nine Articles." Such words, in addition to others, the President of the Standing Committee spoke, and the President of the Committee of Bishops somewhat as follows: "We understand that the abolition of the Thirty-nine Articles would be an advantage. It is true that with us these have much less force than the Prayer-Book and the Catechism. In some sections of the Anglican Church they are not used at all. We do not ask that another Church which desires to enter into relations with us should accept them. They were written to suit the sixteenth century, for the confuting of heresies. Many of them are already obsolete. Given an opportunity

the Articles might be revised." In conformity with the concluding words of the Bishop of Gloucester, it was proposed to us by the Standing Committee that our similar Standing Committee should undertake to suggest what alterations in our opinion are necessary. As long as in England no separation between Church and State is made, which has happened already outside it, as in Scotland and Wales, it appears in fact that only a revision of these Articles will perhaps be possible. This revision, being invested with a competent authority, would evidently supply, in great measure, the place of a final abolition of the Articles.

10. With regard to the Prayer-Book the President of the Committee of Bishops pointed out to us that this enjoys the fullest authority, because it was accepted in 1662 by the Provinces of Canterbury and York; that it is their public and authoritative teaching, on the basis of the principle of *Lex orandi lex credendi*, and that they continually make use of it as a rule of Faith. It is evident that such high estimation of the Prayer-Book, which affords much the more favourable basis for co-operation and coming together, is very acceptable, the more so as it is steadily being revised and reformed. To its reformation we also were invited to contribute. We said above that the English ask and desire that it should be permitted to them canonically not only to baptize and confirm our people, where there is an absolute necessity for this, not only to give them Communion but also to marry them. Especially on the question of mixed marriages, a document relative to this is submitted through us to the Patriarchate in which it is asked that in such case the sacramental celebration of marriage should be performed once only either by our priest or by the Anglican priest, and also that respect should be shown by each Church to the canonical hindrances in force in the other.

Their observation is worthy of attention, whether the Œcumenical Patriarchate will prefer that its spiritual children should be limited to civil marriage or just live together through the want of an Orthodox priest, or should be married by an Anglican priest.

With regard to the Sacrament of Confession they had been told by the Serbians and Roumanians that in many parts of the East this has become a mere form, and that among the Serbians there is no private confession. With regard to this we were asked if among us those who confessed did so in congregation or privately. We gave the necessary explanations.

Certain explanations were asked from us also regarding the Sacrament of Unction, about its aim and significance, and also about its liturgical side. With regard to those who die in the Lord we heard with pleasure the following facts: "The position of the Church of England regarding prayers for the dead has changed much of late and

most of all since the war, and hence our people yearn for them much. Such prayers have never been forbidden among us; they were only restricted on account of the Popish abuses in the Middle Ages. Such prayers are beginning to prevail not only among the 'High' Church, but also among the 'Low' and 'Broad' Church. What we condemn is not prayer for the departed, but the Roman doctrine of Purgatory. At the funeral of Lord Kitchener a *requiem* was celebrated—*i.e.*, a celebration for the rest of his soul. Our Bishops have frequently and for a long time permitted petitions for the departed. To-day those who have undertaken the revision of the Prayer-Book have expressly put forward the necessity for such an addition. Up to this time the faithful of the Church of England have never ceased from praying privately for their dead, but now this will be further recommended to them publicly by the Church."

Much perplexity is reasonably caused to the English as to the significance and manner of application of the "Economy," so much in use in our Church, which, it seems, they would gladly see applied to our relations with them. In answer to the requests for explanation from us, we pointed out that "Economy" has no force when it is a question of dogmatic matters and of fundamental canonical and other points, and it is opposed to the strictness according to which all the conditions of validity and canonicity are applied.

With much pleasure we perceived the high esteem which the Encyclical of the Patriarchal Locum-Tenens received, and from its issue and content it also gave occasion to us for discussion on certain points. Among the most important of these was the question of a single calendar, and also of the common celebration of Easter. We were informed that in England there is a great movement for fixing Easter upon a certain determined day—for example, the first Sunday of April. We also learned that the English Government has received a proposal for an international agreement on a calendar, and has answered that if the other Powers take part in it, they will not refuse to share in it. In connection with this we communicated the old and the new movement among us concerning the Calendar, as also the known reasons which compelled our Church to insist upon the Julian and reject the Gregorian. They were pleased to be made aware of our further labours relating thereto and of their results, *that they may think and act in proportion.*

There was adequate discussion also concerning the benefit which would result from visits to us by English theologians and their stay for some time among us, and of our theologians among them, giving perhaps lectures about our Church.

The question of the study of Englishmen in our Theological School and of our students at Oxford also occupied us not a little.

particularly regarding the preferable and more beneficial manner of living and studying; whether, that is, our students of theology at Oxford should each live privately wherever he might decide, or whether they should stay in one of the colleges, or under the special care of a competent person, as is done in the case of the Serbian students. It was decided that at the proper time our Standing Committee should come to an understanding on the matter with the Anglican Committee which looks after the Serbian students.

The interchange of ecclesiastical magazines and books was gladly accepted, and the question of a common magazine was discussed, but nevertheless fell to the ground for the present owing to insuperable economic difficulties.

Such was the end of our work with the two Committees, when the whole work of the Conference was finished, closed by a public Festal Celebration of the Holy Communion, at which we also were present, being honoured as at the similar opening. It would have been natural for us to leave London immediately, but we thought that we should remain for a few days that, according to the promise given to us, we might receive knowledge of the general resolutions at the Conference; so we return bringing these resolutions in print attached to the letters of the Rev. Archbishop of Canterbury. His Grace the Primate of England, in his letter to the Holy and Reverend Patriarch Locum-Tenens, expresses his belief that our Reverend and Holy Synod will see that the journey to London of the Patriarchal representatives was by no means in vain, but that it has given new and vigorous life to the reciprocal friendly relations of the two Churches. The Synod of Bishops expresses a like belief in similar words in its resolution No. 18, which runs thus: "The Synod heartily thanks the Œcumenical Synod for the Mission of the Metropolitan of Demotica and other persons to discuss with its members the question concerning the relation of the Church of England to the Eastern Churches, and declares with gratitude the great assistance which the Mission has afforded to the Committee (of the English Bishops members of the Conference)." How this Committee of English Bishops estimated the work of the Patriarchal Mission your Reverend and Holy Synod see from the following, which we take from its report submitted to the complete Conference, and contained in pages 144 following of the published proceedings of the Conference.

The Committee, undertaking to discuss questions regarding union with the Episcopal Churches, thinks rightly that it can by no means pass by the Roman Catholic Church, the more so as it finds certain new indications which give birth to a certain hope for the future regarding union with that Church also.

After speaking concerning the Roman Church, the Committee

passes on to speak of the Orthodox Eastern Churches, and first of the Russian Church, to which it devotes a good many words, depicting the cultivation of living relations between the two Churches, both before and during the late war, up to the revolution in that country. The committee after this, speaking with great grief of the tragic fate of many Russian priests of higher and lower rank, observes none the less that in the breaking up and overthrow of all the other bonds and systems in Russia, the Church, though after many sufferings, survives, and will in the future, as the Committee hopes, in its reorganization establish new and yet more friendly relations with the Church of England.

To the Serbian Church the Committee devotes fewer words, referring to the great difficulties of that Church during the war, and the great support which it received, in England especially and in America, so that very close relations are cultivated between the two Churches, and the Bishop of Zicha, Nicholas Velimirovitch, has contributed much to this end.

In the course of our excursion to Oxford we had the pleasure of becoming acquainted with the hostel of the Serbian students educated there, at the expense of the English, and with two of the students. This hostel is under the constant supervision of a competent person.

The Committee speaks about our Church at a good deal greater length than about the Russian and Serbian Churches, writing in the following words:

"In Greece also, as in all parts of the East, the war has deeply affected our relations with the Orthodox Churches. The Anglican and Eastern Churches have approached each other more closely. Noteworthy examples of what we would call unofficial fellowship in circumstances impossible a few years ago have come to our ears from many different parts, and these show the great sympathy between the two Churches. The war has altered the attitude of the East towards the Christians of the West. We learn that there is there [*i.e.*, in the East] a strong inclination towards England and America, and a desire to know better our concerns and what relates to ecclesiastical fellowship with us, about which, to speak generally, the East still knows very little. But, in part on account of the position of England in the war, and through confidence in her power, the East has, to speak the truth, extended her hand to us. It has been well recognized in the East that, in seeking close relations with them, we have no ulterior motive, nor do they suspect us of being proselytizers, a thing which would naturally make them feel great indignation. During the last few years distinguished Hierarchs of the East have visited our shores, and there have been important conferences here and in America for the discussions of teaching. We note also the hearty reception given to the Bishop of

London and other Bishops who visited the East, and especially the place given at the Celebration to the Bishop of Gibraltar and the Bishop of Harrisburg, which seem to pass the bounds of ordinary friendly acts. All these things will bear fruit in due season. Another acceptable indication of the approach of the East to the West is contained in the letter of the Œcumenical Patriarchal Locum-Tenens of Constantinople sent to the Archbishop of Canterbury addressed to all the Churches of Christ wherever they may be. But most important of all is the arrival in London of a special Mission of the Œcumenical Patriarchate to confer with the Bishops of the Lambeth Conference concerning the relations between the Orthodox and the Anglican Churches. This visit is due to the public invitation issued by the Archbishop of Canterbury to the Locum-Tenens of the Œcumenical Patriarchate. To this visit we have reason to attribute the greatest importance. The Mission, consisting of Rev. Philaretus, Metropolitan of Demotica, Professor Komnenos of Halki, Rev. Pagonis, Archimandrite of London, and Rev. Kallinikos, Archpresbyter of Manchester, was received by the Conference in full session, and our Committee had frequent conferences with it, at which were discussed important dogmatic and practical questions, and much significance was attributed to the contents of the above-mentioned Encyclical from Phanar, to which we would desire to call special attention as regards the desire expressed in it for immediate co-operation in questions concerning Canonical Reform.

"In conformity with this line briefly traced out by us, we trust that we may advance steadily towards the goal of final union. But there is still much need for labour before the goal is reached. And our progress will not be less safe for being slow. We need to know and understand each other's position better. Explanations are required from each side, and it is evident that when the day comes for definite proposals for public intercommunion these will be supported for each side on definite bases of wide tolerance, and with the goodwill of either Church, that it may be satisfied with the preservation of its own practice and customs without demanding that the other should be conformed to them. In the meantime we hope much from the Committee to deal with matters concerning the Eastern Churches, which has been appointed by the Archbishop of Canterbury on a permanent basis, in accordance with decision No. 6 of the last Lambeth Conference. We rejoice to learn that, in view of its appointment, like decisions have been made in return for similar committees in Constantinople and Athens. The American Church has also appointed a permanent Committee to enter into mutual discussions with the Eastern Churches. We trust that through these committees further important steps will be taken towards union, partly through free discussion on dogmatic questions, for

example, about the Filioque, as not excluding among us full belief in the one Cause in the Godhead, about our teaching regarding Ordination, and about the meaning of the Thirty-nine Articles, about all which the Eastern Churches seek information, and partly through the consideration of contemporary practical questions, such as the better regulation of mixed marriages, the reciprocal Celebration of the Sacraments in case of necessity, a similar form of Calendar, settling on a fixed Easter, if possible, and other questions touched upon in the letter from Phanar.

"We must not only first and chiefly bring forward to the Easterns historical evidence for the full sufficiency of our ministry which has come down to us, but also at the same time explain to them our dogmatic teaching. It is especially important that, with a view to avoiding misunderstandings on the part of the Easterns, we should establish clearly from our forms of service that we look upon the laying on of hands as conferring grace and not as appointment to an ecclesiastical office. It would be useful (though in a lesser degree), and a thing good in itself, that we should restore the true form of the Nicene Creed, as it is used everywhere in East and West, except with us, through our omission of the word 'holy' before 'Catholic and Apostolic Church.'"

If some members of the Standing Committee could visit Athens and Constantinople, to exchange views and opinions, as has happened here and in America, we believe that not only would they receive a warm reception, but that they would be able to clear away many prejudices and to prepare the way for the final union, which the two Churches so eagerly desire, and for which they continually pray.

So far regarding the things accomplished by us to the best of our ability, and the favourable judgments concerning them of the English Archbishop, of the Committee of the Lambeth Conference, and of that Conference itself.

Without at all claiming that we have accomplished anything great or fine, but rather trusting to the clemency of judgment and the indulgent opinion of the venerable members of both the Committees, we cannot conceal that we expected from them and from the full Lambeth Conference something better in relation to our affairs, and rather different from that which we now read in its published proceedings, and to which the Holy and Reverend Primate of England judges it right to direct our attention in his letter to the Reverend the Patriarchal Locum-Tenens. That your Reverend and Holy Synod may form some idea about these things, we offer now the more important relative extracts from the document mentioned. Thus, on page 12, in addition to other matters which form the contents of the letter, which is addressed by the combined Bishops of the Conference "To the Faithful in Christ Jesus," we read these words:

"The condition of union should not for the future be judged according to the extent to which they successfully meet the claims of one or two Churches who contemplate uniting, and maintain their positions, but according to the extent to which they meet the common ideal, as God wishes it to be. Besides, negotiations in the past have often been held with a view to attempting to define the measure of agreement which is essential. These negotiations produce the impression that nothing else is of interest.

"Now we see that those elements of the truth about which difference exists are essential to the filling up of the full witness of the Church. We have no need to minimize the distinction in our interpretation of the Christian life. We believe that it is a valuable thing, which we safeguard in the common interest. We desire that others should share in our inheritance and blessings, as we desire to share in theirs. The Church can become 'all things to all men' without reducing the different Christian bodies to a similar form, but rather making a right use of their differences. But we are persuaded that this ideal cannot be fulfilled if these bodies are contented to remain separated from each other, or to be united into a kind of indefinite confederacy. Their value for fulfilling the Christian life, for the truth, for witness-bearing, can fulfil its function, if they are united in one visible fellowship, the members of which are bound to each other by one common faith, by common Sacraments and common ministers. This ideal of one united and true Catholic Church we should all eagerly look for." What the Reverend Bishops of the Lambeth Conference mean by these words, "this one, true, Catholic Church" that is to be, and what conditions they suggest for its constitution will be better understood by anyone who reads from the appeal below "to all Christian peoples."

For this very noteworthy appeal, which is unquestionably inspired by great Christian zeal, we may conclude that the Right Reverend Archbishops, Metropolitans, and Bishops understand "the Church" in a very wide sense, and that they also make the indispensable conditions for the foundation of the one United Church very wide, adapted rather to their own views than to ours. In addition, their religious and ecclesiastical needs lead them to put forward measures in relation to the non-episcopal Churches which also, in spite of all goodwill, manifestly conflict with venerated principles and systems. Notwithstanding all these things, Reverend Locum-Tenens and Reverend and Holy Synod, since in this historical document, being of the nature it is, there is splendidly shown the extent of the burning desire of the Anglicans for the union of sundered Christians, we think that a sacred duty lies upon us also to continue doing all that we can, and contributing to the making easy of the way for such a God-pleasing work of union, trusting that the Almighty hand of God will, with time, remove the obstacles and bring to its fulfilment a work which will constitute a blessing to the Christian world.

EASTERN ORTHODOXY AND ANGLICANISM

By Professor NICHOLAS GLOUBOKOVSKY, D.D.

With reference to the book entitled "The Relations of the Anglican Churches with the Eastern-Orthodox, especially in regard to Anglican Orders," by the Rev. J. A. Douglas, B.D., Vicar of St. Luke, Camberwell, London. 1921.

ANYONE who, like myself, is in the unhappy position of a Russian refugee of the Intelligentsia class, and has lost everything at home together with his dear Motherland, and has not even the right of free existence abroad owing to various severe restrictions and humiliating suspicions, cannot but find the greatest consolation in any uplifting calls which raise us above the maelstrom of the present-day devilry, and lead towards the general union of mankind in the salvation of truth.

Just such feelings have been rekindled[1] in us by the perusal of the attractive book by the Rev. J. A. Douglas, for it is distinguished by a highly religious purity of aim and a self-denying spirit of sincerity. One would like to say a few words, but during the last four years of Bolshevist barbarity, which has been openly permitted by "civilized," "Christian," and "humane" Europe, to tyrannize over and destroy unhappy Russia, we have suffered so much physically and morally that we have lost the habit of intellectual work, and often cannot hold a pen in our hand. In our exile abroad we have not the least facilities for even the mechanical work of writing. For this reason we hope that our readers will pardon the fragmentariness and the rather poor arrangement of the first comments which occur to us under the impression produced upon our mind by the fine work of the Rev. J. A. Douglas.

First of all, we value his burning zeal for that mutual Christian union which is not only our constant ideal aim, but also a duty of primary and practical importance, since panchristian solidarity is now becoming a matter of vital necessity. It is impossible, and even sinful, for anyone not to see that the Socialist tyranny of Satanic atheism is challenging the very existence of Christianity, and is making organized attempts to destroy it altogether. The awful spectacle of Communist Russia, where Socialist ruffians are sacrilegiously defiling and trampling upon everything appertaining to Christianity, is too inexpressibly convincing for us to have any doubts as to the devilish power and influence

[1] We say "rekindled," because we experienced these comforting feelings by being in direct communication with his Grace the Archbishop of Upsala, Lars Olaf Jonathan Söderblom, who is himself aflame with and inspires others to mutual Christian unity by his apostolic energy on its behalf.

of this criminal Bolshevist attack. Of course, "the gates of hell will not prevail against the Church of Christ," but who will answer for the souls that have perished and have been carried away into the abyss of lawlessness by the tempest of materialism? Deprived of all religious instruction and upbringing under the care of the Church, the whole of the Russian rising generation is being forcibly driven into the abyss. Can we allow such a demoniacal experiment, and even help it on by our interdenominational separation? At no time more than the present moment does the intercommunion of the Christian Churches present itself as a question of the most urgent necessity.

In this respect the work of the Rev. J. A. Douglas is particularly valuable. It enlivens and illuminates a question of cardinal importance that will be the deciding factor—for in this we place our trust as Christians—for the whole world, which cannot hold together without Christian principles, because without these it must fall asunder in anarchy and chaos. But the book under review is still more important in that the author quite correctly indicates ways and means for getting rid of the dissensions between the Churches. The contention that Christianity is more or less corrupted everywhere cannot be tolerated by us under any circumstances. At the same time there cannot be any doubt that Christianity is preserved better there where it continues without any interruption from the very beginning, and where the connection with its source has not been broken by sharp divergences therefrom. In so far as, from the historical point of view, all this bears the greatest witness in favour of the Eastern-Orthodox Church, it is evident that the universal union of the Churches must proceed from an alliance with her. If I have correctly understood the thoughts and attitude of mind of the Rev. J. A. Douglas with regard to this point, then I can say that, in my opinion, the chief guarantee of success is assured, for in everything success is always dependent on the initial starting-point and the methods thenceforward adopted. In his book the starting-point is fixed, not by any chance combinations of abstract thought or by a wave of indiscriminating practical proselytism, but by clear and dogmatic considerations of sufficient firmness by reason of their inner merit.

After this, we only need to verify them by accurate examination from all sides of the question itself. What is now necessary is a true comprehension of the Eastern-Orthodox Church in order to grasp its very essence as the bodily manifestation of Christ's divine truth which is expressed in her by the external forms of normal receptivity. Very praiseworthy and successful, in this respect, are the author's efforts to understand correctly "the principles of Orthodoxy" (p. 180). This enables him to avoid being led away by minor details, and also to find his bearings among the special facts peculiar to Eastern Orthodoxy.

I entirely agree also with the statement that "Orthodoxy is not a dry doctrinal bundle, but a living whole" (p. 23), and is "a unity and a life" (p. 34), and that, therefore, those persons hold a mistaken view of reunion who assert "that the main difficulty in its path is to be found in the Filioque and similar questions, and that an agreement can be reached by both sides accepting ambiguous and equivocal formulas buttressed by quotations from the Fathers" (p. 26). This definition shows that hitherto no one, except the late W. J. Birkbeck of undying memory, has approached so near to Eastern Orthodoxy, and has caught hold of its life-giving spirit so firmly, as the Rev. J. A. Douglas.

The service that he has rendered is so much the higher in value that precisely in regard to this central fundamental point there predominate the most profound and distressing misunderstandings. In proof of this we draw attention to Vol. X. of the "Acta Academiæ Velehradensis," edited by the well-known authority Ad. Spaldak, which, although published in 1919, did not reach me in my exile until October, 1921. In regard to its aims, this work is, to a certain extent, parallel with that of the Rev. J. A. Douglas, for it characterizes and reveals the special features of Eastern Orthodoxy as compared with Roman Catholicism. In its immense erudition and in the accuracy and impartiality of its information, this collection of essays, which provides an exhaustive exposition of all the chief dogmatic special points concerning the nature of man and original sin, the treasure of merits, "schism," the Church, the evolution of dogmas, the Holy Scriptures, the Holy Spirit, the ascension of the Mother of God, and the Holy Sacraments, acts in many respects as an excellent aid to mutual accurate knowledge, giving, as it does, objective explanations and guiding indications. From the theoretical point of view both authors and the editor have done all that is possible, and deserve the greatest praise; but very much less valuable is their contribution to the ultimate aim, which can only be the actual removal of denominational differences in a common confession of faith. They describe Eastern Orthodoxy and Roman Catholicism as being, in reality, two dogmatic doctrines which admit different foundations and structures. They give the stamp of scholasticism to the whole question by carrying it over into the sphere of abstract thought, where no reconciling agreement is reached because of the relativity of the theoretical reasons which fail to convince, and also allow of an identical logical argumentation. Hence, the difference stated is not smoothed over by learned exposition, but tends rather to become more deeply rooted, as with R. Berger, who hopes for nothing better than "videri nobis adversariorum si non opiniones saltem argumenta labefacta esse nosque ita progressui doctrinæ theologiæ profuisse" (p. 196). The mutual differentiation resulting from this is furthered also by the very method of the survey.

Even in those places where the writers abandon "controversiæ subtiliores et difficiliores quam notiores" (p. 1), and treat the question "irenice" (p. 197), they always describe Eastern-Orthodox peculiarities from the Roman Catholic point of view, and give the colouring of their own form of belief to the matters under investigation, even when not pursuing any interests of polemical importance. Hence the differences cease to be merely typical peculiarities, and assume the character of mutually exclusive opposites.

The Rev. J. A. Douglas's method is entirely different, for he carefully endeavours to avoid Western misunderstandings, and to initiate his readers into the real interpretation of Eastern Orthodoxy in its actual spirit and power, which are produced only by living the life of genuine Eastern Orthodoxy, and therefore cannot be comprehended except by understanding Eastern Orthodoxy as a life of Christian grace. Here everything theoretical is inseparable from the practical, and inclines to the building up and formation of the practical, and this constitutes the sole importance of all questions in the realm of faith. Hence, it naturally follows that it is chiefly an institution intense with life which is placed by us in the forefront of our attention, and not any particular formulæ, which only serve as the signs of the external manifestation of Eastern-Orthodox Christianity, and aid the approach to it by providing a means for uniting people in a union which is equally living for all. It is quite legitimate that the author should pay such special attention to the immensely important question of the Church, a question which conditions both practical intercommunion and the successful weakening of dogmatic controversies. When the former has been definitely secured, the latter will lose uncompromising sharpness of tone and will be important, not so much positively as negatively. Their whole meaning consists not in the part their cessation takes in the actual bringing about of reconciliation, but in their not hindering it either in the present or in the future. It is possible, theoretically, to put an end to all differences of dogma by levelling them down through compromises, or ignoring them by a policy of silence; but this, by itself, will still not constitute the actuality of Church union or necessarily lead towards it. Nor will it attain the most important thing of all—namely, living intercommunion, which is not brought into being of its own accord by theoretical agreement, but prepares a favourable ground for the latter, and provides it with full living efficacy.

It is obvious that these conceptions are closely linked together, and that practical intercommunion cannot be solid and lasting without unanimity in regard to fundamental principles and dogmas. Having been cut off for a long time from the learned world by the communistic brutality of the Bolshevist Socialists, I have not been able to acquaint myself with the lectures of the Rev. Professor Arthur C. Headlam, but

I can say with confidence that the Eastern-Orthodox authorities will never assent to his project of union on the basis of the Nicene Creed, with each Church retaining its differences of dogma even in regard to the priesthood and the sacraments, and particularly the "transubstantiation" in the Eucharist (pp. 17, 18). On the contrary, I am decidedly of the same opinion as the Rev. J. A. Douglas with respect to the indispensability of a firm basis of dogma (*loc. cit.*), without which every agreement will prove illusory and will quickly fall to pieces, while redoubling the mutual estrangement. But the whole question is bound up with the relative importance of this basis, which cannot reach the limit of allowing theoretical calculations alone to decide the whole matter. The author himself seems to admit the possibility of leaving to the Anglicans the Filioque (pp. 27 and 95; but *cf.* p. 92), although I consider this to be inconsistent from his point of view, and categorically declare that a similar procedure is impossible so far as our Creed is concerned, to the dogmas of which the Eastern-Orthodox Church will allow no addition to be made without the consent of an Œcumenical Council,[1] and it is doubtful whether the latter body could agree to any such act.

But this also bears witness to the subordinate rôle played by theoretical reconciliations that have to do nothing more than destroy the obstacles to the blessing of intercommunion, which is rendered so difficult by dogmatic misunderstandings and suspicions. The liberation from these by a complete and thorough acknowledgment of dogmas is analogous, in my opinion, to penitence when it is perfected by participation in the sacrament of the Holy Eucharist. In exactly the same way, an agreement in regard to dogmas must be reached by actual union, and must be regulated in accordance with this object in the very process of examining the dogmas. Otherwise, if negotiations in regard to dogmas do not lead to real intercommunion, they are always inclined to be a waste of time, and sometimes even cause direct harm, in so far as they lull men by theoretical compromises into forgetting the necessity of a practical result.

And such a result can only be of one kind when there will be agreement in regard to the very foundation for any possible union. It must be accepted as a fact that the Church of Christ, invincible until the end of time, has been preserved unharmed in one of the existing Churches, and it is not at all correct to say they all are not without

[1] With reference to this question it is impossible to regard as a serious statement that "Ecclesia russica tolerat sectæ Edinovercy symbolum, ubi loco *Dominum* (in Spiritum S., Dominum) additur *verum* (*vide* Acta Academiæ Velehradensis, vol. x., Pragæ Bohemorum, 1919, p. 406)." The Russian Church, wishing to be indulgent to the weak conscience of her brethren, *suffers* this *insertion* as an undoubted explanation for all, but she herself can neither admit nor accept any material *addition whatsoever to the contents of the Creed*. These things are too unlike one another.

some fault, and to a certain degree possess equal truth. If the latter be the case the very necessity for uniting would disappear, for there could be no reason for effecting such a union, and the local Churches themselves cannot create the original Church of Christ by their own mutual amalgamation. The Church is "the Body of Christ," is organically preserved and extended in the world where she is bound to exist, since, according to our belief, she can never disappear until the Kingdom of Glory is revealed. Therefore, we must find this true Church of Christ so that, having borne witness before her of the purity of our faith by confessing our convinced belief in it, we may ask to be received into her bosom and to take part in the life full of God's blessing.

This is of pre-eminent importance in the whole process It consists just in this act of acceptance by one or the other "Order" in accordance with the canonically worked out norms of this true Church. Properly speaking, a theoretical exposition of belief only defines the manner of acceptance, which, of course, is decided not by this, but by the earnestness of the party requesting and the assent of the party receiving the request, just as in confession the first essential is the penitence of the sinner, whereas the claim of the self-righteous man is out of place. So also here, what is mainly essential is a clear renunciation of dogmatic separation so as, after its abolition, to be incorporated in the very life of the Church and by immediate spiritual experience to comprehend her blessed truth in all its dogmatic certainty and fulness.

It is only at this stage that an entire dogmatic unanimity is reached; it could not happen before because the purely theoretical recognition calls forth the feeling of identical righteousness which, once both sides possess equal truth, does away with the very demand for the mutual alliance of the Churches. This has occurred with the Old Catholics, who remain outside the communion of Eastern Orthodoxy up till this day, in spite of the identity of their dogmas, about which fact there exists hardly any doubt. An Orthodox confession must pass into embracing Orthodoxy by really uniting with it, for Christianity is life and its saving grace is only assimilated by an actual sharing in the Christian life. In this there is no place either for arrogance or humiliation, but only for a grace-giving intercommunion, which is absolutely natural, because one cannot draw fresh water otherwise than by being always near the source itself.

There is not, and there cannot be, any other way except that of finding the one true Church and making ourselves worthy of being received within her sacred pale, or, if this cannot be discovered, of refraining from making any attempts at union. Theoretical agreements reveal precisely this dilemma and should change themselves directly into practical action; but they are not sufficiently important in them-

selves, and must not be so overrated as to occupy the greater part of our attention and be regarded as the deciding factor in reconciliation of the Churches. I may be mistaken, and, if so, I ask to be forgiven, but it seems to me that on this point I differ from the author and that he ascribes too much importance to theoretical negotiations, thereby causing unnecessary complications for the actual meeting together of the Churches. Very characteristic, in the first place, is the idea that nothing more is required than the theoretical correctness of dogmatic formulation. Yet without the necessary outward signs of an active concurrence in it, there can only be an attitude of abstract approval which is without any life-giving inspiration. We are inclined to think that if the Rev. J. A. Douglas did not merely present his Doctrinal Declaration (pp. 90-93), but asked to be admitted into the Orthodox Church, the result would be crowned with success. It is evident that the theoretical conception is raised too much in the direction of a certain independence, and consequently has checked or pushed to one side the practical aim, although it was calculated exclusively in favour of the latter and should have been absorbed by it.

Of course, not everything is ripe enough yet for inter-Church union, but I am not quite in agreement as regards some of the details, either of the existing obstacles or of the desired preliminaries. The Rev. J. A. Douglas seems to envisage a difficulty arising from a certain lack of uniformity in the Church of England, and prefers to reach a Pan-Anglican agreement beforehand on the basis of the Eastern-Orthodox symbol of faith, with a view to subsequent union of the Anglican and Eastern-Orthodox Churches. I have little hope of a successful result, because in Church matters generally I do not rely on the power of human beings, and by what other means could such a Pan-Anglican agreement be reached previous to and apart from union with Eastern Orthodoxy? Also, from the point of view of the Eastern-Orthodox Church, there is no need to protract the process. It is sufficient if an authoritative Anglican representative in the name of the Anglican Church accepted Orthodoxy. Then the orthodox English hierarchy would initiate individual Anglicans or entire groups under certain conditions in conformity with its own orthodox demands.

On the positive side, the Rev. J. A. Douglas attributes much meaning to the private cases of intercommunion, and sees in their accumulation the happiest possible introduction in preparing the actual ground for union. Therefore he extols the Greek theory and practice of church "economy" (pp. 17, 40 *sqq.*) and notes that in it there is a difference to the disadvantage of the Russian Church (pp. 66-67). This difference only refers to nuances, and is not at all connected with the mythical scholasticism of the Russian Church, which merely had less cause for "economic" activity and could weigh more accurately every particular

instance. In reality, she was always unanimous about the necessity for cautious and limited practice of the principle of "economic" policy, justified only in extreme cases and always within these strict limits. In this respect it is absolutely impossible to allow the bare "hospitality" (pp. 46, 49) for no other reasons than those of mutual diplomatic amiableness, even though this is, apparently, also the meaning of the words (p. 52) used by my pupil, Professor P. Comnenos (*cf.* p. 109). On the contrary, acts of this kind are tolerable only "in particular circumstances, of emergency or isolation" (p. 97), "in particular cases and under particular circumstances" (p. 97), "for particular reasons" (p. 177). They always were and always will be nothing more than exceptions which in no way create a new rule, such as baptizing in oil, or even in sand, by laymen, but only confirm all the more strongly the former rule—namely, that there cannot be any Church intercommunion without a uniting of the Churches.

Such cases, therefore, render this unity more distant and difficult rather than nearer and easier. The intercommunion of the Anglican and Swedish Churches (p. 100) is not at all an example and a model because, owing to the mutual recognition of the legality of the Anglican and Swedish hierarchies, and the restoration by the Swedes of the diaconate, and also of the laying on of hands as an outward sign of grace given in Confirmation, these two Churches, in my opinion, are but one Church, and there cannot be found any foundation, either historical or dogmatic, for their separation. On the other hand, there are both historical and dogmatic reasons for the difference between Eastern Orthodoxy and the other forms of Christian belief, and, therefore, facts of this kind, which lack any real foundation, are only quite unimportant and chance occurrences, giving no right for deductions, as was the case with the late Eastern-Orthodox Bishop Raphael, who permitted and prohibited one and the same thing (p. 50), or else they produce disturbing perplexities, such as those I heard of in connection with the action (so far not quite clear to me) of the *Locum Tenens* of the Constantinople Œcumenical Throne in regard to Anglicanism (p. 43, note). Even under the best circumstances, all such actions, if exceeding moderate limits and being practised out of place, tend to produce a habit of interdenominational indifferentism, thereby destroying the conscious yearning for the blessings of union, and turning the whole question into a mere—one might say superfluous—formality. Consequently the chances of success of the reunion are cut short at the very beginning.

Although I do not deny expediency of intercommunion for private persons in cases of unavoidable necessity, and myself will have no scruples if faced by a mortal danger in my exile, I continue to hold the opinion which I expressed in 1918, when, at the invitation of Olaus

Petri Stiftelsen, I delivered a course of lectures[1] at the University of Upsala on the subject of the mutual union of the Churches. I considered then, and I consider now, that the very best propædeutics consists in each branch of Christian faith adapting its individual distinguishing features, not to Church separation, but to the most convenient way of cultivating the truly Christian life, which, being in reality one and the same for all, would also remove all difficulties for the uniting of all. It is only necessary to believe and act, not in the sectarian spirit of an arrogant pharisaism, but in the spirit of contrition and humility which is the sign of the pure-hearted Christian, in whose seeming weakness is revealed, by divine grace, the power of God. The exalted spirit of a universal Christianity would wipe away human discords and differences, and would be the right medium for rising to the mutual realization of the oneness of God's children in the one Church of Christ.

On the whole, the Rev. J. A. Douglas's inspiring book creates a very gratifying impression on the Eastern-Orthodox mind, and fosters the hope that, in the sphere of the mutual relations of the Churches, "the Lord will give strength unto His people, the Lord will bless His people with peace."

THE "TURKISH" NATIONAL ORTHODOX CHURCH

HAVING been asked for information as to statements in the public press, we give the few facts at our disposal. In Asia Minor there are many districts in which the Orthodox peasantry speak Turkish, and in which Turkish is used as an alternative ecclesiastical language. The Angora Government appears to have decided that these people are Turks, and are to be grouped in an autocephalous Church, to which no Greeks are to be admitted. Laws to that effect have been passed by the Angora Parliament, and Papa Eftim, a priest, has been nominated as Patriarch of the new Church, the organization and territorial jurisdiction of which are under consideration. The political objective of this action is clear, being to dissever as much of Asia Minor as possible from the Constantinople Patriarchate, and to place the future of the Christians of the *kusturland* in the hands of a nominee of Mustapha Kemal. If that can be done, and the Sevres Treaty is revised according to the Kemalist programme, there can be no claim for European protection of the Christian minority. That such a Church could not be fitted into Eastern-Orthodox polity is obvious.

In regard to the Angora claim that the Turkish-speaking Orthodox of Asia Minor are Turks in race or sentiment, all the evidence of history and of travellers available shows that these unhappy people are the descendants of the Christian population of the country, that they have only too good reason to be conscious of being *rayah* and an oppressed race, and that in the past ten years they have been the particular victims of Turkish Nationalism.

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[1] *Vide* "Den ortodoxa Kyrkan och fragan om sammanslutning melloa den Kristna Kyrkorna: tre föreläsningar, på uppdrag av Olaus Petri-Stiftelsen hållna vid Uppsala Universitet Sept.-Okt. 1918, av *Nikolaas Glubokovsky*, Prof. emer. vid Andliga Akademien i Petrograd, Medem av Ryska Ventenskap-akademien," in the book of essays "Den ortodox Kristenheten och Kyrkans enhet. Uppsala Stockholm, 1921: pp. 1-98.

HYMNS OF THE GREEK CHURCH

III. APRIL TO JUNE

TRANSLATED BY THE REV. G. R. WOODWARD, M.A.

ΜΗΝ ΑΠΡΙΛΙΟΣ.

XXXVII.

Ἀπρ. α'.

Μνήμη τοῦ Ὁσίου Πατρὸς ἡμῶν καὶ ὁμολογητοῦ Μακαρίου, Ἡγουμένου τῆς Πελεκητῆς.

Ὠδὴ ε'. Ὁ Εἱρμός.

" Εἰκόνος χρυσῆς
" ἐν πεδίῳ Δειρᾷ λατρευομένης
" οἱ τρεῖς σου παῖδες κατεφρόνησαν
" ἀθεωτάτου προστάγματος·
" μέσον δὲ πυρὸς ἐμβληθέντες
" δροσιζόμενοι ἔψαλλον·
" Εὐλογητὸς εἶ ὁ Θεὸς
" ὁ τῶν Πατέρων ἡμῶν.

XXXVIII.

Τοῦ ἁγίου Ἱερομάρτυρος Ἀντίπα, ἐπισκόπου Περγάμου τῆς Ἀσίας.

Ἀπρ. ια'.

Τροπάριον.

Σήμερον ἡ Πέργαμος χαίρει
ἐπὶ τῇ θείᾳ πανηγύρει
τοῦ ἱεραρχοῦντος ποιμένος,
καὶ συγκαλεῖται πόλεις τὰς κύκλῳ αὐτῆς·
καὶ ἡμεῖς συγχαίροντες
τοῦτον ἐν ὕμνοις καταστέψωμεν.

XXXIX.

Μνήμη τοῦ Ἁγίου Ἱερομάρτυρος Παφνουτίου.

Ἀπρ. ιθ'.

Ὠδὴ α'. Ἦχος δ'. Ὁ Εἱρμός.

" Ἄσομαί σοι Κύριε,
" ὁ Θεός μου·
" ὅτι ἐξήγαγες λαὸν
" δουλείας Αἰγυπτίου
" ἐκάλυψας δὲ ἅρματα
" Φαραὼ καὶ τὴν δύναμιν.

MONTH OF APRIL.

XXXVII.

April 1 (*Menaion*, p. 5).

OUR HOLY FATHER AND CONFESSOR MAKARIOS, HEGUMEN OF THE PELEKETE MONASTERY.

Ode 7. *The Heirmos.*

When up the golden image went,
And down before it people bent,
In Dura's plain, Thy children three
Disdain'd the impious king's decree.
These, into fiery furnace cast,
Where blew a moist and cooling blast,
Sung from the midst thereof with zest,
"God of our Fathers, Thou art blest."

For tune, see *Songs of Syon*, No. 41 or 74.

XXXVIII.

THE HOLY HIEROMARTYR ANTIPAS, BISHOP OF PERGAMOS IN ASIA.

April 11 (*Menaion*, p. 44).

Troparion

See! Pergamos is blithe and gay,
On her most holy Pastor's day:
And draws, from every city round,
Great multitudes. So, thither bound,
Let us rejoice, and, like as they,
Crown Antipas with tuneful lay.

For tune, see *Songs of Syon*, No. 8, 40, or 289.

XXXIX.

THE HOLY HIEROMARTYR PAPHNUTIUS.

April 19 (*Menaion*, p. 71).

Ode 1. Tone 4. *The Heirmos.*

I will sing, with voice and chord,
Unto thee, my God and Lord,
For thou hast forth-led Thy folk
From the Egyptian hateful yoke,
And hast cover'd 'neath the wave
Pharaoh's chariots, horse, and knave

For tune, see *Songs of Syon*, No. 112 or 298.

XL.

Μνήμη τοῦ Ἁγίου Μάρτυρος Θεοδώρου τοῦ ἐν Πέργῃ τῆς Παμφυλίας.

Ἀπρ. ιθ'.

Ὠδὴ η'. Ὁ Εἱρμός.

"Τὸν ἐν μορφῇ Ἀγγέλου ὁραθέντα
"ἐν καμίνῳ πυρὸς τοῖς ὑμνολόγοις
"Χριστὸν τὸν Θεὸν ὑμνεῖτε παῖδες,
"ἱερεῖς εὐλογεῖτε,
"λαὸς ὑπερυψοῦτε,
"αὐτὸν εἰς τοὺς αἰῶνας.

XL.

THE HOLY MARTYR THEODORE OF PERGA IN PAMPHYLIA.

April 19 (*Menaion*, p. 74).

Ode 8. *The Heirmos.*

That Christ who, in similitude
Of Angel, on a day was view'd
By children three, the while among
The fiery furnace-flame they sung,
Him, ye His serving-men confess,
Him, ye His priests, exalt and bless,
Him, O ye folk of His, adore
For ever and for evermore.

For tune, see *The Cowley Carol Book*, No. 79.

XLI.

Μνήμη τοῦ Ἁγίου Ἱερομάρτυρος καὶ τῶν σὺν αὐτῷ.

Ἀπρ. κα'.

Ὠδὴ ζ'. Ὁ Εἱρμός.

"Νέοι τρεῖς ἐν Βαβυλῶνι
"πρόσταγμα τυραννικὸν
"εἰς φλόγαφον θέμενοι,
"ἐν μέσῳ πυρὸς ἀνεβόων·
"Εὐλογητὸς εἶ Κύριε
"ὁ Θεὸς τῶν Πατέρων ἡμῶν.

XLI.

THE HOLY HIEROMARTYR JANUARIUS AND HIS COMPANIONS.

April 21 (*Menaion*, p. 80).

Ode 7. *The Heirmos.*

Three children once in Babel land,
Disdainful of the King's command,
Amid the furnace-fire confest:
"God of our Fathers, Thou art blest."

For tune, see *Songs of Syon*, No. 35 or 41.

XLII.

Μνήμη τοῦ Ἁγίου ἐνδόξου Μεγαλομάρτυρος Γεωργίου τοῦ Τροπαιοφόρου.

Ἀπρ. κγ'.

Τὸ Ἀπολυτίκιον. Ἦχος δ'.

Ὡς τῶν αἰχμαλώτων ἐλευθερωτὴς,
καὶ τῶν πτωχῶν ὑπερασπιστὴς,
ἀσθενούντων ἰατρὸς,
βασιλέων ὑπέρμαχος,
Τροπαιοφόρε Μεγαλομάρτυς Γεώργιε,
πρέσβευε Χριστῷ τῷ Θεῷ
σωθῆναι τὰς ψυχὰς ἡμῶν.

XLII.

THE HOLY GLORIOUS MEGALOMARTYR AND VICTORY-BEARER GEORGE.

April 23 (*Menaion*, p. 88).

The Apolytikion: Tone 4.

Liberator of the slave,
Leech in time of sickness grave,
Poor and needy people's shield,
Friend of kings on battlefield,

Mighty Martyr, palm in hand,
Good Saint George, in glory-land
Plead with Christ, that He may shrive,
See, and save our souls alive.

For tune, see *Songs of Syon*, No. 15, 213, 375, or 7A (Supplement).

XLIII.

Μνήμη τοῦ Ἁγίου Ἀποστόλου καὶ Εὐαγγελιστοῦ Μάρκου.

Ἀπρ. κε'.

Ἀπολυτίκιον. Ἦχος γ'.

1. Ἀπόστολε ἅγιε
καὶ Εὐαγγελιστὰ Μάρκε
πρέσβευε τῷ ἐλεήμονι Θεῷ
ἵνα πταισμάτων ἄφεσιν
παράσχῃ ταῖς ψυχαῖς ἡμῶν.

Κοντάκιον. Ἦχος β'.

2. Ἐξ ὕψους λαβὼν
τὴν χάριν τὴν τοῦ Πνεύματος
ῥητόρων πλοκὰς
διέλυσας Ἀπόστολε
καὶ τὰ ἔθνη ἅπαντα σαγηνεύσας,
Μάρκε παναοίδιμε,
τῷ σῷ Δεσπότῃ προσήγαγες
τὸ θεῖον κηρύξας Εὐαγγέλιον.

Θεοτοκίον.

3. Μάρκος ὁ σεπτὸς Ἀπόστολος
τοῖς Αἰγυπτίοις ἱεράρχης δεδώρηται
οἷς ὡς νήπιος
σωματωθεὶς ἐπεδήμησεν
ἐκ Παρθένου ἁγνῆς Θεομήτορος
ὁ Κύριος τῆς δόξης
ὃν ἀνυμνοῦντες μεγαλύνομεν.

XLIII.

THE HOLY APOSTLE AND EVANGELIST MARK.

April 25 (*Menaion*, p. 101).

Apolytikion. Tone 3.

1. Evangelist, Apostle, Saint,
Pray God, for He is kind,
That we poor sinners, at thy plaint,
May full forgiveness find.

For tune, see *Songs of Syon*, No. 50, 64, 65, or 294; *The Cowley Carol Book*, 102.

Kontakion. Tone 2 (p. 102).

2. Gifted, from his heavenly place,
With the Holy Spirit's grace,
As Apostle thou didst loose
Oratory's tricky noose,
Sweeping Gentiles more, and yet
More, into thy happy net;
And thou didst present the same
(Mark, all-glorious is thy name)
To thy Master, by thy preaching,
And the Holy Gospel's teaching.

Theotokion (p. 104).

3. Mark, th' Apostle, rev'rend, grave,
Him our God for Bishop gave
To the folk of Egypt, where,
As Incarnate Babe, whilere
(Born of Maiden undefiled,
Goddès Mother truly styled)
Dwelt that Lord, the King of bliss,
Whom we magnify for this.

For tune, see *Songs of Syon*, No. 15, 213, 375, or 7A (Supplement).

MHN MAIOΣ.

XLIV.

Μνήμη τῆς ἀνακομιδῆς τοῦ λειψάνου τοῦ ἐν Ἁγίοις Πατρὸς ἡμῶν Ἀθανασίου Πατριάρχου Ἀλεξανδρείας.

Μαι. β'.

Ἐξαποστειλάριον. Ὁ οὐρανὸν τοῖς ἄστροις.

Ἀρχιερέων τὸ κλέος
καὶ τῆς Αἰγύπτου τὸ θρέμμα,
ἀθανασίας τὸ κῦδος
ὑμνήσωμεν ἐν αἰνέσι
ὡς καθαιρέτην Ἀρείου
καὶ τῶν πιστῶν ὡς προστάτην.

MONTH OF MAY.

XLIV.

THE TRANSLATION OF THE REMAINS OF OUR HOLY FATHER ATHANASIUS, PATRIARCH OF ALEXANDRIA.

May 2 (*Menaion*, p. 8).

Exaposteilarion.

The honour of th' Arch-priestly band,
The scion, Egypt, of thy land,
The glory of Athánasy,
His praises let us sing with glee,
As breaker of Areios' yoke,
And champion of faithful folk.

For tune, see *Songs of Syon*, No. 8, 48, or 289.

XLV.

Μνήμη τῆς Ἁγίας καὶ ἐνδόξου Μεγαλομάρτυρος Εἰρήνης.

Μαΐ. ε'.

Ἐξαποστειλάριον. Γυναῖκες ἀκουτίσθητε.

Ῥωσθεῖσα καλλιπάρθενε
Σταυρῷ τῷ τοῦ Κυρίου σου
τυράννων ἔλυσας θράσος
ἀθλοῦσα Μάρτυς γενναίως·
καὶ πρὸς Χριστοῦ ἀπείληφας
βραβεῖα νίκης πάνσοφε
Εἰρήνη μεγαλώνυμε
ὑπὲρ ἡμῶν δυσωποῦσα
τῶν σὲ τιμώντων ἐκ πόθου.

XLV.

THE HOLY AND GLORIOUS MIGHTY-MARTYR EIRENÈ.

May 5 (*Menaion*, p. 17).

Exaposteilarion.

Maiden fair, with strength endued
By thy Lord and by His Rood,
Thou didst loosen tyrant knavery,
Thou didst strive, with martyr bravery,
And receivedst, Virgin wise,
Of thy Lord the victor prize.
Great Eirenè, for us pray,
Us, who love to keep thy day.

XLVI.

Μνήμη τοῦ ἁγίου καὶ δικαίου Ἰὼβ τοῦ πολυάθλου.

Μαΐ. ς'.

Ἀπολυτίκιον. Ἦχος α'.

1. Τὸν πλοῦτον θεωρήσας τῶν ἀρετῶν τοῦ Ἰὼβ
συλῆσαι ἐμηχανᾶτο ὁ τῶν δικαίων ἐχθρός·
καὶ διαῤῥήξας τὸν πύργον τοῦ σώματος
τὸν θησαυρὸν οὐκ ἐσύλησε τοῦ πνεύματος·
εἶρε γὰρ ὡπλισμένην τὴν τοῦ ἀμέμπτου ψυχήν·
ἐμὲ δὲ καὶ γυμνώσας ἠχμαλώτευσε.
Προφθάσας οὖν πρὸ τέλους
ῥῦσαί με τοῦ δολίου, Σωτῆρ,
καὶ σῶσόν με.

Μαΐ. ς'.

Κοντάκιον. Ἦχος πλ. δ.

2. Ὡς ἀληθὴς καὶ δίκαιος
θεοσεβὴς καὶ ἄμεμπτος
ἡγιασμένος τε ὤφθης παγκάλως
Θεοῦ θεράπων γνήσιε·
καὶ ἐδίδαξας κόσμον
ἐν τῇ σῇ καρτερίᾳ,
Ἰὼβ πολύαθλε·
ὅθεν πάντες τιμῶντες
ὑμνοῦμέν σου τὸ μνημόσυνον.

XLVI.

THE HOLY, RIGHTEOUS, AND MUCH-AFFLICTED JOB.

May 6 (*Horologion*, p. 307).

Apolytikion. Tone 1.

1. The fiend, that hateth goodness sore,
Beholding Job, and eke his store
Of virtues, did devise a plan
Thereof to rob this godly man.

The body's fort, through this he brake,
But, for his booty, might not take
The treasure of his blameless soul,
Because he found it arm'd and whole.

Me too he stript, and captive made,
And therefore, Saviour, to mine aid!
Afore the end; and free me so,
And save me from my wily foe.

For tune, see *Songs of Syon*, No. 41.

May 6 (*Menaion*, p. 19).

Kontakion. Fourth Tone Plagal.

2. A righteous, godly, blameless, true,
And sanctified man here we view.
All-glorious, and a servant leal
To God his Master, true as steel.

Thy patience, much-afflicted Job,
Hath taught mankind o'er all the globe.
And therefore we revere thee all,
And hymn thee on thy festival.

For tune, see *Songs of Syon*, No. 41 or 414.

XLVII.

Μνήμη τοῦ ἐν οὐρανῷ φανέντος σημείου τοῦ τιμίου Σταυροῦ, ὥρᾳ τρίτῃ τῆς ἡμέρας ἐπὶ Κωνσταντίου βασιλέως υἱοῦ Κωνσταντίνου τοῦ Μεγάλου.

Μαΐ. ζ'.

Ἀπολυτίκιον. Ἦχος α.

Τοῦ Σταυροῦ σου ὁ τύπος
νῦν ὑπὲρ ἥλιον ἔλαμψεν
ὅνπερ ἐξ Ὄρους ἁγίου
τόπῳ Κρανιοῦ ἐφήπλωσας
καὶ τὴν ἐν αὐτῷ σου
Σῶτερ ἰσχὺν ἐτράνωσας
διὰ τούτου κρατύνας
καὶ τοὺς πιστοὺς βασιλεῖς ἡμῶν
οὓς καὶ περίσωζε διαπαντὸς ἐν εἰρήνῃ
πρεσβείαις τῆς Θεοτόκου,
Χριστὲ ὁ Θεός,
καὶ σῶσον ἡμᾶς.

XLVII.

The Sign of the Precious Cross which appeared in Heaven, at the Third Hour of the Day, in the Reign of Constantius, Son of Constantine the Great.

May 7 (*Menaion*, p. 21).

Apolytikion. Tone 1.

The Symbol of thy Cross, to-day
Outshone the daystar's morning ray.
This, from thy Holy Hill did glow,
At thy command, o'er Head-pan-stow,[1]
Thou showing, Saviour, by the shine
Thereof, the virtue of thy sign,
Enabling thus our Christen kings,
Whom aye in peace beneath thy wings
Preserve thou, Christ! And, God, may we
Be savèd, at Thy Mother's plea.

XLVIII.

Μνήμη τοῦ Ἁγίου Μάρτυρος Χριστοφόρου.

Μαΐ. θ.

Ἀπολυτίκιον. Ἦχος δ'. Ταχὺ προκατάλαβε.

Στολαῖς ταῖς ἐξ αἵματος
ὡραϊζόμενος
Κυρίῳ παρίστασαι
τῷ βασιλεῖ οὐρανῶν,
Χριστοφόρε ἀοίδιμε·
ὅθεν σὺν Ἀσωμάτων
καὶ Μαρτύρων χορείαις
ᾄδεις τῇ τρισαγίῳ
καὶ φρικτῇ μελῳδίᾳ·
διὸ ταῖς ἱκεσίαις ταῖς σαῖς
σῶζε τοὺς δούλους σου.

XLVIII.

The Holy Martyr Christopher.

May 9 (*Menaion*, p. 34).

Apolytikion. Tone 4.

Beautiful, in vesture dyed
With thine own dear blood, beside
Christ the Lord, and King of bliss,
Thou art standing. Hence it is,
Noble Christopher, that thou
Weav'st the dance with Angels now,
And dost tune, mid martyr throng,
Aweful and thrice-holy song.
Wherefore, through thy pleading, save
Every him and her, thy slave.

XLIX.

Μνήμη τῶν Ἁγίων ἐνδόξων, Θεοστέπτων καὶ ἰσαποστόλων μεγάλων βασιλέων, Κωνσταντίνου καὶ Ἑλένης.

Μαΐ. κα'.

Κοντάκιον. Ἦχος γ'. Παρθένος σήμερον.

1. Κωνσταντῖνος σήμερον
σὺν τῇ μητρὶ τῇ Ἑλένῃ
τὸν Σταυρὸν ἐκφαίνουσι
τὸ πανσεβάσμιον ξύλον

XLIX.

The Holy, Glorious, God-crowned, and Isapostolick Mighty Princes, Constantine and Helen.

May 21 (*Menaion*, p. 79).

Kontakion. Tone 3.

1. Constantine, to-day full plain,
With his mother, Queen Elayn,
Shows th' all-aweful Cross to view,
Sign of shame to every Jew.

[1] Anglo-Saxon equivalent of Golgotha, or Calvary—*i.e.*, *the place of a skull.*

πάντων μὲν τῶν Ἰουδαίων
αἰσχύνην ὄντα·
ὅπλον δὲ πιστῶν ἀνάκτων
κατ' ἐναντίων·
δι' ἡμᾶς γὰρ ἀνεδείχθη
σημεῖον μέγα
καὶ ἐν πολέμοις φρικτόν.

But with Christen Kings a brand,
Which no foeman may withstand.
For us was this sign of might,
Dread in warfare, brought to light.

For tune, see *Songs of Syon*, No. 15 or 116.

Μαι. κα'.

Ἰδιόμελον. Ἦχος πλ. δ'. Μεθοδίου Πατριάρχου.

2. Ὁ τῶν ἀνάκτων Ἄναξ καὶ Θεὸς,
ὁ πλουσίαις δωρεαῖς κατακοσμῶν τοὺς
ἀξίους,
αὐτὸς οὐρανόθεν,
ὥσπερ Παῦλον τὸν ἀοίδιμον,
διὰ σημείου τοῦ Σταυροῦ
σε, Κωνσταντῖνε, ἐζώγρησεν·
Ἐν τούτῳ,
φήσας, νίκα τοὺς ἐχθρούς σου·
ὃν ἀναζητήσας, σὺν μητρὶ θεόφρονι,
καὶ εὑρὼν, ὡς ἐπόθεις,
τούτους κατὰ κράτος ἐτροπώσω.
Σὺν αὐτῇ οὖν ἱκέτευε
ὑπὲρ ὀρθοδόξων Βασιλέων,
καὶ τοῦ φιλοχρίστου στρατοῦ,
καὶ πάντων τῶν τὴν μνήμην σοῦ
τελούντων πιστῶς
τὸν μόνον φιλάνθρωπον λυτρωθῆναι
πάσης ὀργῆς.

May 21 (p. 81).

Idiomelon. Tone plagal A. By Methodius Patriarch.

2. The King of Kings, e'en God, the which
Adorns, with giftès rare and rich,
Such as be worthy of His grace,
Himself from heav'n, as was the case
With glorious Paul, O Constantine!
He caught thee by the cross, His sign.
Saying, "With this do thou o'ercome
Thine adversaries, all and some."
These, with a mighty overthrow,
At thy desire thou laidest low,
Through God, whom thou didst seek and find
With Helena, of godly mind,
Thy mother. With her, therefore, plead
For Kings that hold the Catholick Creed.
Pray for our army, that doth love
The Name of Christ, all things above;
For all the faithful, who revere
Thy memory, year after year.
Pray Him, alone who loveth men,
We 'scape all wrathful foes agen.

L.

Μνήμη τῶν Ἁγίων Ἀποστόλων Ἀνδρονίκου καὶ Ἰουνίας.

Μαι. ιϛ'.

Ὠδὴ ϛ'. Εἱρμός.

"Χιτῶνά μοι παράσχου φωτεινὸν
"ὁ ἀναβαλλόμενος φῶς ὥσπερ ἱμάτιον
"πολυέλεε Χριστὲ ὁ Θεὸς ἡμῶν.

L.

The Holy Apostles Andronicus and Junia.

May 17 (*Menaion*, p. 63).

Ode 6. *Heirmos.*

Give, give me inner raiment bright,
Thou, who thyself around with light
Cast, as with outer garment, dight.
Hear thou my ditty,
O Christ, who art our God Almight,
And full of pity.

ΜΗΝ ΙΟΥΝΙΟΣ.

LI.

Μνήμη τοῦ ἐν Ἁγίοις Πατρὸς ἡμῶν Μεθοδίου, Ἀρχιεπισκόπου Κωνσταντίνουπόλεως, τοῦ Ὁμολογητοῦ.

Ἰουν. ιδ'.

Ἰδιόμελον. Ἦχος δ'. Ποίημα Φωτίου Πατριάρχου.

Εὐφροσύνης σήμερον
ἡ Ἐκκλησία τοῦ Θεοῦ στολίζεται,
ἀγαλλομένη καὶ κράζουσα·
Ἐλαμπρύνθη μου τὸ κάλλος
ὑπὲρ πᾶσαν πόλιν·
ἰδοὺ γὰρ τῶν Ἀρχιερέων τὸ μέγα
κειμήλιον,
ὁ ἔνδοξος Μεθόδιος,
τὴν πορείαν πρὸς οὐρανὸν ἐποιήσατο.
Δεῦτε οὖν, φιλέορτοι,
τῶν ὀρθοδόξων τὸ σύστημα,
χοροστατήσαντες περὶ τὴν θείαν λάρνακα
ἰαμάτων πλημμύραν λαβόντες παρ'
αὐτῆς
ἱκετεύσωμεν αἰτήσασθαι Χριστὸν τὸν
Θεὸν
τοῦ ῥυσθῆναι τὴν οἰκουμένην
ἀπὸ πάσης αἱρέσεως.

MONTH OF JUNE.

LI.

Our Holy Father Methodius, Archbishop of Constantinople, the Confessor.

June 14 (*Menaion*, p. 51).

Idiomelon. Tone 4. By Photius, Patriarch.

To-day in stole of gladness
The Church of God is dight.
Her cry, "My beauty glisters,
O'er other cities, bright.

"For lo! that mighty treasure
Of Bishops chief and high,
Methodius the glorious
Soar'd upward to the sky."

Come then, ye Feast-day-lovers,
And faithful folk, combine!
When ye have led the Chorus
Around the Holy Shrine,

Thence draw we streams of healing,
And ask the Saint, that he
Pray God to rid the wide world
Of every heresy.

LII.

Μνήμη τῶν Ἁγίων καὶ πανευφήμων Ἀποστόλων καὶ Πρωτοκορυφαίων Πέτρου καὶ Παύλου.

Ἰουν. κθ'.

Τροπάριον. Ἦχος δ.

1. Οἱ τῶν ἀποστόλων πρωτόθρονοι
καὶ τῆς οἰκουμένης διδάσκαλοι,
τῷ δεσπότῃ τῶν ὅλων πρεσβεύσατε
εἰρήνην τῇ οἰκουμένῃ δωρήσασθαι
καὶ ταῖς ψυχαῖς ἡμῶν τὸ μέγα ἔλεος.

LII.

The Holy and All-celebrated Apostles and Protocoryphæi Peter and Paul.

June 29 (*Menaion*, p. 112).

Troparion. Tone 4.

1. Ye twain, set o'er th' Apostles
Each on the highest throne,
Ye teachers of the round world,
Let your request be known
To God our aller-Master,
To give all people peace,
And grant our souls that mercy
Which never shall surcease.

For tune, see *Songs of Syon*, No. 88, 236, 262B, or 327A.

Τοῦ Παύλου.

Ἡ Ὑπακοή.

2. Ποία φυλακὴ οὐκ ἔσχε σε δέσμιον;
ποία ἐκκλησία οὐκ ἔχει σε ῥήτορα;
Δαμασκὸς μέγα φρονεῖ ἐπὶ σοὶ Παῦλε·
εἶδέ γάρ σε σκελισθέντα φωτί·
Ρώμη σου τὸ αἷμα δεξαμένη
καὶ αὐτὴ κομπάζει·
ἀλλ' ἡ Ταρσὸς πλέον χαίρει
καὶ πόθῳ τιμᾷ σου τὰ σπάργανα.
Ἀλλ' ὦ Παῦλε Ἀπόστολε,
τὸ καύχημα τῆς οἰκουμένης,
προφθάσας ημᾶς στήριξον.

ST. PAUL.

The Hypakoë[1] (*Menaion*, p. 114).

2. What the dungeon wherein thou
Hast not been enchain'd ere now?
What the Church that oweth naught
To the doctrine by thee taught?

Much Damascus thinks of thee,
Blessèd Paul; for one day she
Stood as witness to the sight
Of thine overthrow by Light.

Rome, too, of thy blood possest,
Vaunts herself; but o'er the rest
Loving Tarsus claps her hands,
Honouring thy swathing-bands.

But, Apostle Paul, thou pride
Of the world on every side,
E'en afore we ask thy bede,
Root us in the Catholick Creed.

For tune, see *Songs of Syon*, No. 7A (Supplement), 105, 116, 213, or 375.

LIII.

Μνήμη τοῦ Ἁγίου Μάρτυρος Λουκιλλιανοῦ.

Ἰουν. γ.

Ὠδὴ η. Ὁ Εἱρμός.

"Τὸν βασιλέα τῶν οὐρανῶν ὃν ὑμνοῦσι
"στρατιαὶ τῶν Ἀγγέλων ὑμνεῖτε
"καὶ ὑπερυψοῦτε
"εἰς πάντας τοὺς αἰῶνας.

LIII.

THE HOLY MARTYR LUCILIAN.

June 3 (*Menaion*, p. 11).

Ode 8. *The Heirmos.*

The King of heaven, whom on high
Angelic armies magnify,
Him magnify ye, and adore
For ever and for evermore.

For tune, see *Songs of Syon*, No. 63, 362, or 414.

NAMES OF CERTAIN SAINTS

ANDRONICUS AND JUNIA, SS. [See No. L.] St. Paul's kinsmen and his fellow prisoners, who were of note among the Apostles, who also were in Christ before him (Rom. xvi. 7).

ANTIPAS, ST. [See No. XXXVIII.] "THE FAITHFUL MARTYR" of the Apocalypse (ii. 13), consumed in a brazen bull.

CHRISTOPHER, ST. [See No. XLVIII.] Suffered under Decius, A.D. 250. Χριστοφόρον ἀφ' οὗ ἴδῃς | ὕστερ' ἀσφαλὴς βαδίζεις. Thus say the Easterns. "Cristofori faciem die qua cunque tueris | Illâ nempe die morte malâ non morieris." Thus we Westerns.

EIRENÈ, ST. [See No. XLV.] According to the *Horologion* (Venice, 1892), St. Eirenè was daughter to the petty King Licinius and Licinia his wife, and she suffered martyrdom in A.D. 315.

GEORGE, ST. [See No. XLII.] The GREAT SAINT of the Greek Church, and Patron of Merrie England. A Cappadocian on his father's side, but his mother came from Palestine. Martyred by Diocletian, A.D. 303. His body was carried by his faithful servant and buried at Lydda, and there a church was built in his honour. See the *Menaion* for November 3.

[1] "A stichéron, mostly occurring after 'The Blameless' (Ps. cxix.); but why so called it is extremely difficult to say" (Neale's *History of the Holy Eastern Church*, p. 845).

JANUARIUS, ST. [See No. XLI.] Bishop of Beneventum; suffered under Diocletian; Patron of Napoli. His companions in martyrdom were Proculus, Sossos, and Faustus (deacons), Desiderius (reader), and Akoutiòn.

LUCILIANUS, ST. [See No. LIII.] Suffered at Byzantium under Aurelian.

MAKARIOS, ST. [See No. XXXVII.] *c.* A.D. 800.

METHODIOS, ST. [See Nos. XLIX. (2) and LI.] "A native of Syracuse; embraced the monastic life at Constantinople." Patriarch thereof A.D. 842-846. Confessor for images. Neale has translated one of his poems for a Sunday of the Fourth Tone, Πῶς καὶ τὰ παρόντα (Are thy toils and woes increasing?). See his *Hymns of the Eastern Church* (1862), p. 123, and *Songs of Syon*, No. 311.

PAPHNUTIUS, ST. [See No. XXXIX.]

PHŌTIUS, ST. [See No. LI.] Native and Patriarch of Constantinople, he lived in the reigns of Michael (son of Theophilus), Basil of Macedon, and Leo the Philosopher, in the middle and latter part of the ninth century. A great champion of orthodoxy, and strong opposer of the Manichees, Eikonoklasts, and other heretics.

THEODORE, ST. [See No. XL.] Suffered under Antoninus Pius.

JERUSALEM LETTER

FOR the second year in succession an official service, under the joint auspices of the Government of Palestine and the Anglican Bishop in Jerusalem, was held in St. George's Cathedral on December 9, 1921, to commemorate the day of the deliverance of Jerusalem by the British Army. Among those officially attending the service were H.E. the High Commissioner and staff together with Lady Samuel, Mr. Ronald Storrs, Governor of Jerusalem, the heads of Government Departments and other senior officials and their ladies, the Mayor of Jerusalem, Ragheb Bey Nashashibi, C.B.E., the Consular body, Major-General Wardrop and his staff together with the officers of the Jerusalem Brigade, the heads of several communities, including the Moslem notables and Grand Rabbi Jacob Meir, who is the head of the Sephardi Jews in Palestine, and His Excellency General Gabre Selassie, head of the special Abyssinian Mission then visiting Palestine. In the sanctuary, in the six stalls of the Episcopal Canons, were placed the heads of the other Churches (other than the Roman Catholic representatives, who did not attend)—namely, His Beatitude the Orthodox Patriarch Damianos, His Beatitude the newly-elected Armenian Patriarch Turian, the Venerable Jacobite Bishop of Jerusalem, and the Coptic and Abyssinian Superiors.

The service followed the lines of the previous year, parts of it being rendered in Arabic, Hebrew, and Greek. Four lessons were read—namely, by the Governor of Jerusalem in English, by the Orthodox Patriarch in Greek, by the Rev. H. Danby in Hebrew, and by General Wardrop in English. The collects were read in English, Arabic, and Hebrew. The Bishop in Jerusalem and the East, Dr. MacInnes, preaching in English and Arabic, made an eloquent appeal to both Zionist and Arabic extremists to abate unjust pretensions, and by mutual concessions to enable peace to prevail in Palestine. The very impressive service ended with "God Save the King" and Kipling's "Recessional." Bishop Bury, then on a visit to Palestine, also took part in the service, both he and Bishop MacInnes being vested in cope and mitre.

On New Year's Day Bishop MacInnes installed the Rev. H. Danby to a residentiary and the Rev. Ibrahim Baz to an honorary canonry of St. George's Cathedral. Canon Danby is well known as a distinguished Orientalist; while Canon Baz, the first Palestinian to receive a canonry of St. George's, has been for over fifty years in holy orders of the Church of England, and is the incumbent of St. Paul's Church, the church of the Arabic-speaking members of the Church of England in Jerusalem. Canon Baz, who remained at his post during the war,

rendered most valuable service to British prisoners of war in the hands of the Turks.

Mr. Hickson, the spiritual healer, has been making a tour of Palestine, and both in Jerusalem and at the other towns he has visited has held crowded services.

There has recently been a number of consecrations of Bishops to assist the Orthodox Patriarch in his duties, and the hierarchy of the Patriarchate of Jerusalem is now composed as follows:

Keladion	Metropolitan of	Acre.
Glycerius	,,	Nazareth.
Nicodemus	Archbishop of	Lydda.
Sophronius	,,	Mount Tabor.
Sophronius	,,	Gaza.
Basil	,,	Kyriacopolis.
Eudorus	,,	Philadelphia.
Panteleemon	,,	Neapolis.
Timotheus	,,	the Jordan.
Dositheus	,,	Sebasteia.
Agathangelos	,,	Tiberias.
Cleopas	,,	Diocæsarea.
Gregorius	,,	Hieropolis.
Meliton	,,	Madaba.
Methodius	,,	Pella.
Anastasius	,,	Eleutheropolis.

The last nine are new creations. The first seven were the prelates who had affected in 1920 to depose the Patriarch. They have all, however, with the exception of the Metropolitan of Nazareth, entered again into canonical obedience, and have made their peace with their ecclesiastical chief.

The Orthodox Christmas services were held in the Church of the Nativity at Bethlehem with all their usual picturesqueness, the aged Patriarch Damianos taking the chief part. In that portion of the services which is held in the Grotto of the Nativity itself the Gospel was read by one of the priests of the Patriarchate, as has now become the custom, in English.

On Sunday, January 15, 1922, the Orthodox Patriarch presided at the formal opening of a museum of classical and ecclesiastical antiquities which has now been established within the Patriarchate buildings.

YOUR CORRESPONDENT.

MEMORANDUM ON SALE OF ORTHODOX PATRIARCHAL PROPERTIES

CONSIDERABLE misunderstanding, partly due to erroneous statements published in the Press, seems to exist as to the financial affairs of the Orthodox Patriarchate of Jerusalem, and as to the efforts of the Financial Commission which is now endeavouring to repair its shattered finances and to restore it to a state of solvency. It may be recollected that a Commission of Inquiry, consisting of Sir Anton Bertram, Chief Justice of Ceylon, and Mr. H. C. Luke, Assistant Governor of Jerusalem, was appointed by the High Commissioner for Palestine in January, 1921, to report upon the internal dissensions then existing within the Patriarchate, and to make recommendations for the repayment of its debts, then amounting to some £600,000. It may also be recollected that the Patriarchate was, and is, preserved from bankruptcy only by the existence of a special Government moratorium. The Commissioners, whose Report has now been published by the Oxford University Press, recommend the appointment of a Commission of Financial Control, composed entirely of Christians. The duties of this Financial Commission

are, *inter alia*, to purify and revise the internal finances of the Patriarchate, and further, by the sale of certain properties (from which properties having any ecclesiastical or religious character are expressly excluded), to realize such sums as will enable the Patriarchate to meet its debts. This Financial Commission was appointed, and began to function, in September, 1921, under the chairmanship of Mr. J. B. Barron, Director of Customs and Revenue. There were added to the membership proposed by the Bertram Commission two additional members—one representative of His Beatitude the Patriarch, and the other representative of the Orthodox laity of Palestine.

In the meantime, so far back as the beginning of 1919—that is to say, a year before the institution of the civil administration in Palestine—the Patriarch of Jerusalem had initiated negotiations with the Palestine Land Development Company for the sale of considerable properties belonging to the Patriarchate in Jerusalem. These properties are not of an ecclesiastical character, but are building sites acquired in recent years by the Patriarchate as an investment. Prolonged negotiations between the Patriarchate and the company resulted in a deed of sale being executed by the two parties on July 29, 1921—that is to say, before the Financial Commission had been called into existence. On assuming its functions, the Financial Commission arranged that the sale already agreed upon should not take effect until the general public had had an opportunity of offering for the properties in question, the two parties to the sale consenting to the intervention of the Commission under protest. The Commission announced by public notice that the properties in question, together with others, were offered for sale, and took steps to have the notice circulated, not only throughout Palestine, but also in Syria, Egypt, and Cyprus. As no other purchasers, however, offered themselves for the properties above referred to, their sale to the Palestine Land Development Company has now been approved by four of the five members of the Financial Commission—viz., the Chairman, Mr. J. B. Barron, Director of Revenue and Customs, Mr. H. C. Luke, Assistant Governor of Jerusalem, the Most Reverend the Archbishop of Sebasteia, and Monsieur M. Gerassimos, Manager of the Crédit Lyonnais, Jerusalem, and approved by the High Commissioner, on terms more advantageous to the Patriarchate than those which the Patriarchate, in its original agreement with the Palestine Land Development Company, had been able to secure for itself. The fifth member, Elias Eff. Mushabbek, who was appointed after consultation with members of the lay Orthodox community, dissented from the sale because the lands in question were, in his opinion, among the most valuable lands owned by the Patriarchate, and should therefore, in his view, not have been sold. It has been suggested that if these properties had been divided into smaller lots, other offers would have been put forward. But in the opinion of the Commission, no financial advantage would have accrued to the Patriarchate from this procedure. The large sum payable under this agreement would have been lost, and there is no probability that other smaller purchasers would have been forthcoming for many years, able to pay an amount equal to that which had been agreed.

Other sales of building and agricultural sites will probably follow, in no case, however, without the specific consent of the Patriarchate. It should be realized that, owing to the practical cessation of Orthodox pilgrimages, the resources of the orthodox Patriarchate have been robbed of their greatest asset; that the Patriarchate has also been deprived, for many years past, of the considerable revenues of its properties in Bessarabia; that its debts by now amount to something like £650,000, and that without the action of the Government in specially prolonging the moratorium in its favour it would long since have fallen into utter bankruptcy. The policy of the Palestine Government, far from endeavouring, as has been suggested, to force the Patriarchate against its will to sell its properties to Jewish organizations, such as the Palestine Land Development Company, has been, in fact, to support its

financial position, and to help it, by means of the appointment of the Financial Commission, to save itself from ruin, and to be restored to solvency for the benefit of Orthodox Christianity in Palestine. A full elucidation of the questions affecting the Orthodox Patriarchate of Jerusalem will be found in the Report of the Commission of Inquiry referred to above.

RELATIONS WITH MAR IGNATIOS

By J. A. DOUGLAS

(*Continued*)

IN our December issue, as a preface to discussing Mar Ignatios' enquiry as to the willingness of the Anglican Churches to give sacramental and other ministrations to his people in emergency, I analyzed, as I understand them, the chief causes of the separation of the "Monophysite" Communion from the Eastern Orthodox.

I also pointed out that the last two Lambeth Conferences had requested the Archbishop of Canterbury, in conjunction with the other Anglican Primates, to enter into such an arrangement as that to which Mar Ignatios' enquiry points, provided—(1) that he is satisfied that the Christology of these Churches is free from heresy, and (2) that, inasmuch as the Coptic and Syrian Jacobite Churches claim to represent the pre-Chalcedonian Patriarchs of Alexandria, Antioch and Jerusalem, the Eastern Orthodox would not hold such arrangement to be sustaining schism. In conclusion of this article, I propose to examine those two conditions.

1. *Is the Christology of the Jacobites heretical?*—To answer this question in a final negative would require a more complete investigation than is at present in my power. Unlike the Copts and Armenians, the Jacobites to-day are an extremely depressed Church, the members of which, numbering somewhere from one to two hundred thousand, are diffused[1] through Cilicia, Syria, and Mesopotamia, Damascus being, as it were, their present-day centre. Mar Ignatios himself, whose proper residence is Dar el Zaffran, near Mardin, is in exile in Constantinople, and assures us that there are no modern documents, such as catechisms, textbooks, etc., which present the doctrine of his Church. The Archbishop of Syria, the Matran Barsawm, who is in residence at Homs, agrees with him, and it is evident that, in view of the fact that in spite of the extraordinary aptitude for assimilating Western culture possessed by individual Syrians, the conditions of their subjection to Turkish rule form a full explanation of the lack of theological movement among them. Further, since the Jacobite services are memorized and are not

[1] There is a relatively large number in the U.S.A.

printed in the Patriarchate of Mar Ignatios,[1] and since Barhebræus' *M'narat Qudshe* (The Lamp of the Saints), a thirteenth-century work of great length and of a very compendious character, which, he tells us, is to be reckoned as the most important Syrian symbolic book, is not accessible to us in a complete form, it would in any case be practically impossible for us to undertake a thorough investigation. The exigencies of the case, however, do not require anything of the kind. For Reunion a full dogmatic agreement is always necessary, and, as has recently been emphasized in regard to the Swedish Church by the admirable E.C.U. Report on the Resolutions of the Lambeth Conference,[2] full Intercommunion can only rightly follow and should never precede Reunion. What we are considering is the admission to sacramental privileges of the members of a very ancient and much-suffering Church when, and only when, they would otherwise be altogether and indefinitely deprived of every sacerdotal ministration whatsoever. The fact that our so admitting them will increase their goodwill towards us and will undoubtedly prepare the *στασις* for Reunion is a secondary consideration. The only sufficient and, I think, necessary reason for doing so would be that such admission would be a special and extraordinary act of charity, to meet the emergency of individual Christians to whom the ministrations of our priests are real, and who, except in details of theological controversy, share the same Faith with us. For such a concession there are precedents, patristic, mediæval, and modern, and its making appears well within the Dispensation or Economy of the Episcopate. Now, the Jacobites are one with the Eastern Orthodox in regard to the doctrine of the Church, the Seven Sacraments, the Priesthood, and, as far as I know, practically every thing of importance except that they reject the Fourth Œcumenical Council held at Chalcedon in 451, and especially the definition of its formula that our Lord is to be "confessed in two natures," *ἐν δυο φύσεσιν*.

Now, to our ears, long accustomed to the technical use of the term *φύσις*, no confusion can arise from the Chalcedonian definition; but it was different in 451, when, as I have maintained above, Christological controversy had been seized on for political purposes by the nationalities, Western and Eastern, which were threatened with Byzantinization. If the State machine wobbled from side to side in order to prevent an excuse for schism,[3] the resisting nationalities were on the

[1] Printed books are certainly used in India by the Malabar Jacobites (see below).

[2] Part III., 1922, E.C.U. Office.

[3] Severus of Antioch, a famous father of the Jacobite Church, wrote: "What has thrown the Churches into confusion down to the present day is this, that those who are in power halt between the two sides and wish to please both." Hefele, xii. 293.

search for a catch-cry to which to rally and by which to differentiate themselves from the Imperial Church. In fact, the "Monophysites" of the day were not a homogeneous body. Unquestionably, individual leaders had developed mutually conflicting Christologies which aggressively proclaimed the Manhood to have been so taken into the Godhead as to have ceased to be real—just as there were also Diophysites who so reduced the Union of the Two Natures as to evacuate the Incarnation of all value. But these were the extremists of the controversy, and the great intermediate mass both of the leaders and of the people stood between them, and could not have been rallied either to stark Eutychianism or stark Nestorianism. There were different local schools at Alexandria, Antioch, and so forth, in the Byzantinized upper world which from time immemorial had expressed their Christologies in forms that approximated to an over emphasis of the Godhead that in effect denied the Manhood. These formed material for little schisms, but only for theologians' schisms. The whole body of the Church was intensely conscious of its Founder's Personality, and had doubt neither of the reality of both His Godhead and His Manhood, nor of their "hypostatic" union in one Christ. That the mass of Christians could have been brought knowingly to adopt a doctrine clearly and obviously inconsistent with that consciousness was impossible, and the avowed Monophysite heresiarchs of the day, for the most part, wrapped up their speculations in equivocations. To stampede the Egyptian and Syrian natives into schism a catch-cry was necessary. The phrase "in two natures" served as such, and Chalcedon was rejected, not because it laid down the Catholic doctrine, but because it was challenged as contradicting it.

It was thus that, while those who willed to break with Constantinople ignored the rest of the long Act of the Council and, fastening on the phrase, declared that the words could only mean that there are two Christs and not one, the retort of those who upheld the Council was that the rejection of the phrase could only mean the denial of the perfect Manhood. Thus the appellation "Monophysite" became a label of all who rejected Chalcedon. In the succeeding century and a half, as has been said, the schism was not organized,[1] Chalcedonians and anti-Chalcedonians—the Hellenic world itself was divided—fighting to capture the Imperial machine and the chief sees, and possessing them in turn. Rome, which for the time was out of the power of the Emperor and under that of Arian barbarians,[2] was a consistent upholder of the Council. The State, determined not to lose Egypt and Syria, at first abandoned Chalcedon itself and tried to

[1] See above, p. 173.

[2] Whose influence was inevitably against any emphasis of the Godhead in the Incarnation.

impose the celebrated Henotikon, which, though it asserted the perfect Manhood, dropped the contested phrase. Then it swung round again and upheld both. Egypt and Syria were at times partially placated, but hardened increasingly in their anti-Chalcedonianism.

The battleground, therefore, of the Egyptian and Syrian struggle against the State became the rejection of the Fourth Council by the denial of a particular phrase rather than the categoric assertion of a heresy, and it is doubtful whether the main body of the Egyptian and Syrian[1] clergy and laity—whatever extreme individuals may have said and written—were not convinced that they were upholding the very doctrine of the Person of Christ which they were charged with denying. Misunderstanding was indeed inevitable, for, as I have pointed out, the Egyptian and Syrian theologies did not share the same categories of thought with the Greeks. East is East and West is West in that matter. For example, anyone who is acquainted with the Hebrew Bible will be aware of the fact that Hebrew psychology is in a different plane from that which we have inherited from the Greek classical world. Seeing, then, that the period of Chalcedon is just the period when such terms as *ὑπόστασις*, *οὐσία*, *φύσις*, κ.τ.λ., begin to have fixed definitions, it is not surprising that the translation of *ἐν δύο φύσεσιν*—*e.g.*, into Syriac—by single equivalents should have given rise to misunderstanding. This is not the place to enter into a discussion of the exact meaning of *Parzopa*, *Q'numa*, *Kiana*, *Ithutha*, etc. The contents of these terms probably were, and remained, fluid, so that it would be possible by the context to make such a phrase as in two *Kianin* either orthodox or heterodox. But apart from that and from the fact that, as witness the misleading effect of identifying *μετουσία* or *presuschestvlenie* with *transubstantiatio*, the translation of theological terms even in kindred languages is venturesome, the trouble was that in Syrian categories there were no precise equivalents of thought for the Greek concepts ultimately expressed by *ὑπόστασις*, κ.τ.λ.

The popular Monophysite heresy seems thus to have been an effect of mistranslation. Whatever may be necessary, therefore, if and when reunion comes on the *tapis*, anything like a meticulous examination of ancient documents, such as the writings of early and mediæval theologians, the *Acta* of Councils, etc., is clearly unnecessary, undesirable, and impossible at this juncture.

The balance of probability is that the Jacobite and its sister Churches, though at times committed by its rulers to one or another shade of Monophysism, have never been so to the core. They anathematized Eutyches, and their rejection of Chalcedon cannot be taken as proof of their heresy. The question for us to decide is not

[1] The Armenian Church rejected Chalcedon independently, and while in communion with the Coptic and Syrian, has never formally united with them.

whether their Christology has been heretical, but whether it is so now. There is only one way for us to be sure that it is not, and that is the evidence which would be given by a clear statement of Mar Ignatios himself, and by convincing answers from him to such elucidatory enquiries as its scrupulous examination may make our theologians desire to put.

That Mar Ignatios will be able to give such an exposition of the Christology of his Church seems most probable. If he sees fit to do so, it should be examined dispassionately. Prejudice needs to be laid aside, for a label successfully affixed to a religious body has a way of sticking, and it has been part of the method of Roman propaganda in Syria to insist on the present-day Monophysism of the Jacobites.[1]

I have myself fortunately been able to obtain a book of the Liturgy with five Anaphoras, the Baptism, Chrism, Wedding Service, etc., in Syriac,[2] and, as far as my study of them goes, I could find nothing which is plainly Monophysite.

Fairer judges are to be found in present-day Eastern Orthodox writers, such as Androutsos,[3] who as far back as 1901, though suspecting the Jacobites of Monophysism, wrote: "In regard to the Armenians, the opinion is altogether erroneous that they are in any way Monophysite"; and as Professor Loukaris, who has maintained in recent issues of *Pantænos* that the Jacobite schism was almost purely political.

We should therefore approach this question with an open and favourable mind.

[1] Assemani cannot be considered impartial. If Dr. A. Fortescue's "Orthodox Eastern Church" is a bad caricature of the Eastern Orthodox, his "Lesser Eastern Churches," which has had some vogue, is a worse of the Coptic, Syrian, Armenian, and Assyrian. Mr. Gregory's complete, indignant, and scathing exposure of the libels on the Armenians may be read in Chapter XVI., "The Slander of an Ancient Race," of "The Land of Ararat" (Caxton Press, 1920).

[2] Printed in India for the Malabar Church, which, though out of communion with Mar Ignatios, has no doctrinal quarrel with him.

[3] *Symbolikon*, p. 12.

(To be continued.)

A CHRONICLE AND CAUSERIE

IN summarizing the history of the election of the Œcumenical Patriarch, Meletios IV., we pointed out last month that the Anglican authorities could not presume to manifest an interest in it or an opinion upon it. When, however, his Beatitude arrived in England on December 31, *en route* for Constantinople, the Archbishop of Canterbury had received formal notification of his election from the Topoteretes and Holy Synod. His Grace, accordingly, showed our distinguished and welcome visitor every mark of ceremony as the chief hierarch elect of the Eastern-Orthodox Communion. Except for a banquet given by the Greek Community and for services at the Greek and Russian Churches, the Patriarch Elect took part in no public function during his month's stay in London. He found time, however, to visit the Archbishop at St. Margaret's Bay, and received many visits from his Anglican friends.

His Beatitude left London—after seeing Mr. Lloyd George and Lord Curzon, who received him with great distinction—on January 28, for Paris, where M. Poincaré showed him marked attention, and reached Constantinople on February 6. In describing the unparalleled warmth of his reception, the *Church Times* writes:

"In the French *Bosphore*, by no means over Philhellene, we read: 'Cette election emprunte un caractère de symbole particulièrement significatif. La nation grecque a placé sur le trône des Grégoire et des Joachim, le seul successeur qui lui parut digne dans les circonstances actuelles de continuer les traditions libérales de la Grand Église orthodoxe d'incarner l'idéal des irrédimés, et de défendre devant l'Europe et l'Orient la cause sacrosainte de l'hellénisme persécuté.'

"The enormous crowd—at a modest computation numbering 200,000—which lined the shores of the Marmora and Golden Horn to wait the coming of the French passenger steamer *Talda*, in which he travelled, clearly had no doubt as to that which they expect from the new Œcumenical Patriarch.

"Those who know Constantinople and the Phanar can picture to themselves the extraordinarily impressive scene as in the early morning the great multitude watched the steamship come in sight over the skyline of the Marmora, pass along by the bluff on which St. Sophia stands waiting, still flanked by Moslem minarets, pass Seraglio Point, and take up her berth in the Horn, which was alive with craft of every kind.

"The Phanar lies well up on the south of the Horn, and, owing to the pontoon bridges, can only be reached by small boats. Accordingly, after being welcomed by the Metropolitan of Chalcedon on board the *Talda*, Meletios IV. proceeded without any unpleasant incident by launch, and accompanied by several hundreds of craft of all kinds in an indescribable din of cheers and steam whistles the one and a half miles to the Phanar Scala.

"Inside the square of the Church of St. George of the Phanar, however, stands the Closed Door—*i.e.*, the gate outside which the martyr Patriarch Gregory was hanged by the Sultan on Easter Day, 1825, and which every subsequent Patriarch is said to have vowed never to allow to be reopened until the power of the Turk has

passed from Constantinople. On reaching it Meletios IV. knelt on the bare ground and remained in prayer for some minutes, while the silence which fell on those in the courtyard passed to the crowds outside.

"Inside the church the Patriarch-elect was received by the Holy Synod and cathedral clergy, conducted to the Bema, and robed in the traditional manner, the recent Topoteretes, Nicholas of Cæsarea, performing the ceremony of the tradition of the Œcumenical staff in the absence, through age and illness, of the Metropolitan of Cæsarea.

"The Great Μήνυμα, or Summons to ascend the Œcumenical throne, was delivered by the Great Protekdikos, an official surviving from Byzantine times, and bade him follow, not only St. Andrew, Gregory the Theologian, and other famous Patriarchs, but Cyril Lukar.

"After the enthronization, Germanos, titular Metropolitan of Seleukia and Head of Halki, delivered a sermon which, though it necessarily dealt with the political crisis, reads as a beautiful and inspiring exhortation. In answer, to judge by the censor's work, Meletios IV. seems to have spoken very plainly both of his determination to champion the Christians of Asia Minor and of his knowledge that in doing so he may incur no small peril. At the same time he outlined an attractive programme for the development of Orthodoxy and the Reunion of Christendom. As to this last hope, he is recorded as saying: 'All the Orthodox Churches are inspired by a burning desire—a desire more burning than for anything else—for union with the Churches of the Anglican Communion. The works of love which both the clergy and the people of these Churches have rendered throughout the present world-wide crisis, in supporting the elementary rights of the persecuted children of the Orthodox Church, have created an atmosphere through which we, on our part, when we look at the differences that separate us, cannot but regard them as ever growing smaller, so that we confidently look for the ending by God of the days of the schism.'

"To this, as to the hopes which the Orthodox Church places in Meletios IV., we may well join the Greeks of Constantinople in saying Γένοιτο.

We wish that we had space in this issue to give the address of invitation delivered by the Metropolitan of Chalcedon on the Talda, the Metropolitan of Seleukia's fine sermon in the Church of St. George, and the Patriarch's answer to both. Perhaps we may be able to do so later. They are worth reading, as, indeed, are the Enthronistics issued by Meletios IV.

We do not propose to comment further at present on the attitude of the Patriarchate of Alexandria and the Church of Greece towards Meletios IV., except to say that we trust that by our next issue peace will have been restored in the Greek nation and Churches.

Lord Bryce had rendered incalculable services both to the Greek nation and to the Armenian before the war. During the past three anxious years he had been the inevitable and indispensable head of every movement connected with the cause of the suffering Christian races of the Near East. His name is, therefore, very precious to them, and his death came not only as a loss, but as a disaster. The Armenians of London showed their grief by a *requiem* in the Savoy Chapel, Bishop Gore leading the Creed *without*

Filioque. The Greeks held a Pannychidi at Bayswater, the Rev. J. A. Douglas reading the Gospel. Both in Constantinople and Edinburgh similar services were held.

We are glad to hear that a friend, Mrs. Gudbenkian, has presented the Armenians of London with a site for a church in the neighbourhood of Kensington High Street.

Sir S. Hoare, M.P., who is a member of the Archbishop's E.C.C., took the opportunity of his being in Constantinople in January to visit the Topoteretes, the Armenian Patriarch, Zaben and Mar Ignatios.

Among the articles which we are obliged to hold over is a statement by Apostolos, Metropolitan of Rhodes, of his indictment of the Italian administration of the Dodecannese.

In reply to a letter from our old friend Archdeacon Malthouras, announcing the appointment of a committee of the Athens Holy Synod to deal with Anglican relations, the Archbishop of Canterbury has replied expressing his gratification and desire to foster intercourse with the Church of Greece. Professor Ralli is a member of this committee.

The translation of the Report of the Constantinople 1920 Delegation to Lambeth was officially forwarded to us from the Phanar. The Greek original may be read in Νεός Ποίμην of September, 1921. In regard to this report, which is a document of first importance in our movement, we should especially draw attention to the Delegation's observations (p. 19 above) on the Lambeth Appeal. These, read in conjunction with Professor Gloubokovsky's article, leave, we think, no doubt as to the correctitude of the position taken up by the CHRISTIAN EAST as to the present impossibility of our reaching that dogmatic agreement which both the Delegation and the famous Russian theologian warn us is the indispensable preliminary of formal reunion. The obvious sequence of the Delegation's Report should be a visit in the near future of an Anglican Delegation to Constantinople. It is indeed probable that such a visit will be rendered impossible by the reopening of the Turkish question. If, however, it should take place, we trust that no attempt will be made to force on the discussion of terms of reunion.

In consequence of a vote of his Holy Synod and the Mixed Council, the Œcumenical Patriarch has nominated M. Stavrides to be his *Apokrisarius* in London.

Apostolos Barnabas, the Cyprus official magazine, has recently published a very useful summary of the relations of Constantinople with Rome by the Archimandrite Pharmakides.

Much interesting matter in relation to the Jerusalem question is to be found in the recent numbers of *Pantaenos* and *Neu Zion*.

Father Dimitry and Dr. Kallimachos, the two Greek priests who were with the Patriarch Meletios on his visit to London, are well known as leaders of Eastern-Orthodox life in U.S.A. From them we gather that the Theological School of St. Athanasius founded by the Patriarch in Brooklyn is likely to have no small importance.

OUR BOOKSHELF

Report of the Commission on the Jerusalem Patriarchate. Sir Anton Bertram and Commander H. C. Luke. (Oxford University Press.) 12s. 6d.

This book has all the interest and value of a first-hand account of history in the making by men who are helping to make it, and is just the sort of handbook on the constitution of the Eastern Orthodox Church which English students need. While it has only two defects—a poor index and no bibliography—it is remarkable for its extraordinarily lucid arrangement, for its historical summaries, resumes of precedents, etc. We propose to publish a detailed account of its contents in an article dealing with the Jerusalem and Arabophone problem at an early date. Meanwhile we should refer our readers to the article on the subject in the *Church Times* of March 30, and to the appreciative review in the *Guardian* of March 17.

The Land of Ararat. S. M. Gregory. (Chiswick Press.) 7s. 6d.

These twelve discourses contain much information on Armenia and her Church which is otherwise unattainable, and are even more valuable as giving atmosphere. We especially advise the reading of those entitled "Armenian Church Music," "A Chronological Treatise," "Armenian Proverbs," "The Armenian Calendar" and "A Slander on an Ancient Race." In the last Mr. Gregory writes with deserved indignation of Dr. A. Fortescue's "The Lesser Eastern Churches," which he describes (p. 272) as a "masterpiece of Odium Theologicum," and (p. 271) written "to belittle and discredit the Eastern Churches because they do not belong to that other branch of the Universal Church known as Roman Catholic." The passages which he adduces unhappily make good his case.

Ἐγχειρίδιον ἱερᾶς Ἐμπνευστικῆς. Professor Antoniades of Halki. (Constantinople: Angelides.) 1921.

This book, the author of which is known as an able teacher and expositor, is of a type which is more common among the Eastern Orthodox than ourselves, and may be commended to those who wish to familiarize themselves with current Greek theological thought. In reading it, the Anglican will be agreeably surprised with its scientific and thorough method.

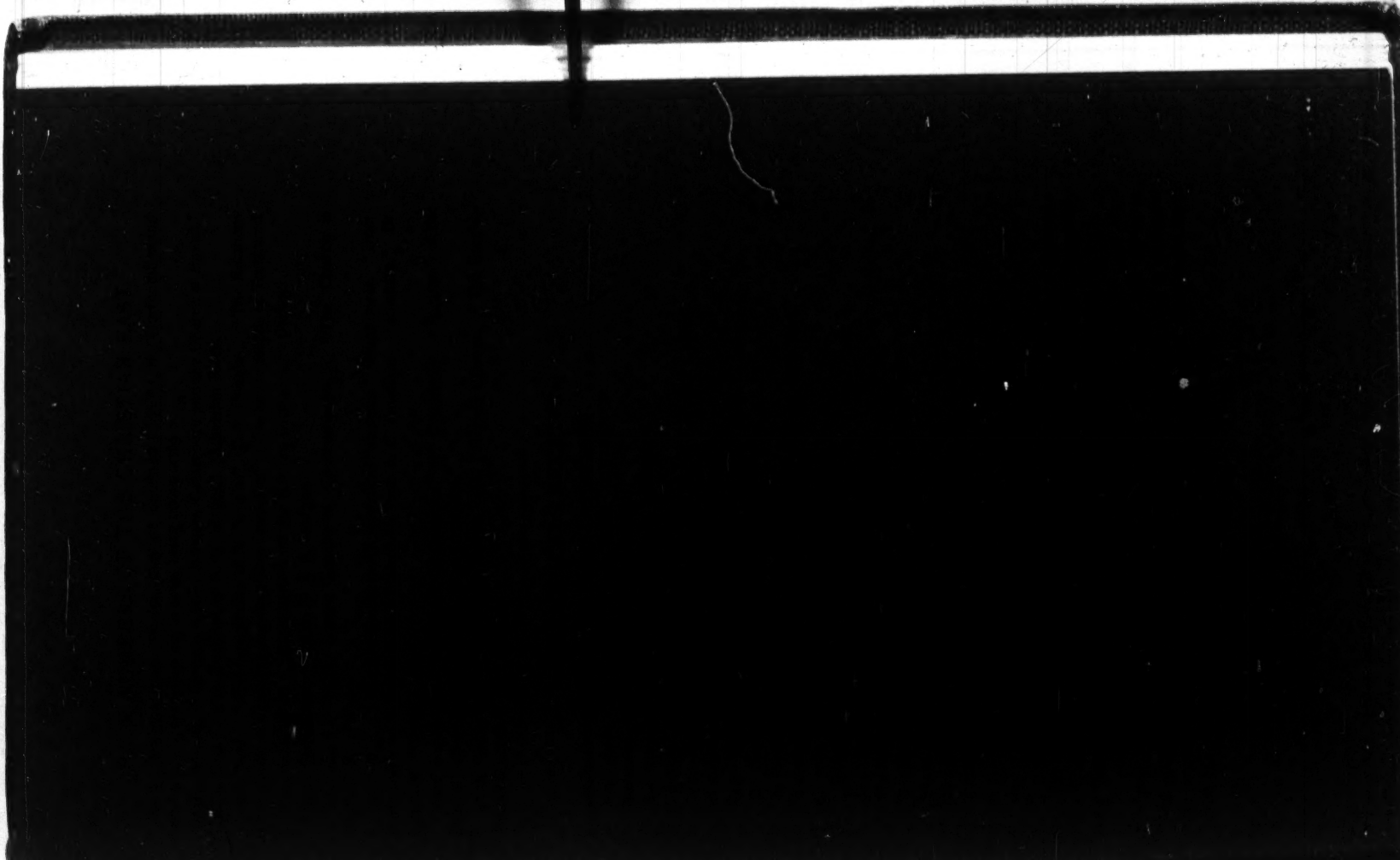

Photo by *Elliott and Fry.*

THE CONSTANTINOPLE DELEGATION TO THE LAMBETH CONFERENCE, 1920.

Seated: The Right Rev. Philaretos Baphides, Metropolitan of Demotica. *From left to right*: Professor Kommenos, the Great Archimandrite Pagonis (London), and the Protopresbyter Kallinikos (Manchester).